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The Question of Primitive Religion.

A Review of the Shifting of Scientific Opinion in Favor of the Theory of Primeval Monotheism.

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The pathway of scientific and rational progress is strewn with the carcasses of outworn theories. The total body of human knowledge grows by a process of trial and error, as the region of the unknown is challenged by one hypothesis after another, until a theory is found capable of wresting from the unknown its secrets and giving to them form and meaning acceptable to human reason and contrary to no known fact.

In few realms of inquiry have theories multiplied as rapidly and been discarded in such relentless succession as in the field of Primitive Religion. Comparative Religion is among the youngest of the sciences, having come into being as a recognized area of definite research only in the latter part of the nineteenth century. Almost from its inception, the question of the origin of religion came to the fore, and nearly every student gave some attention to the problem. Many busied themselves almost exclusively with the attempt to determine the nature of the aboriginal faith, while others, accepting some theory of origins, allowed it, con-

sciously or unconsciously, to color and shape their views of the subsequent development and meaning of religion. As the young science grew, new facts were from time to time unearthed. Not infrequently the discovery of a new body of data resulted in the complete discrediting of a theory of origin and development which only a few years previously had been making a strong bid for acceptance. And the end is not yet. A brief review of some of the theories of the origin of religion which had their day and passed will serve to demonstrate the fluid and immature status of the inquiry up to the present.

Early Theories of the Origin of Religion

1. *Fetishism.* Going back to a time before the establishment of Comparative Religion as a scientific study, we find an early theory which exerted influence beyond its intrinsic worth. In 1760 there appeared an anonymous book,[1] whose author has been identified as President De Brosses, in which it was maintained that the lowest and earliest form of religion was *fetishism.* The term was coined by De Brosses to describe the crude worship of sticks, stones, and varied amulets observed among Negroes of the west coast of Africa by Portuguese sailors. He derived the word from the Portuguese *fetiche* or *feitico* (meaning amulet or talisman, something made), applied by the sailors to the objects so regarded by the Africans. By an extension of the term which obscured its true meaning, fetishism was made to include animals, trees, mountains, and rivers, anything selected for adoration. This reverent regard for anything at hand which may have attracted the attention and aroused the awe of the savage was supposed by DeBrosses to be the very simplest, and therefore the original, type of religion.[2]

[1] **Du Culte des Dieux Fetiches, ou, Parallele de l'ancienne Religion de l'Egypte avec la Religion actuelle de Nigritie.**

[2] **Cf.** Müller, Max, **Lectures on the Origin and Growth of Religion,** pp. 53-62.

A modified form of the theory of fetishism was propounded later by Auguste Comte[3] and John Lubbock.[4] But the hypothesis owed its influence largely to the fact of its priority and to a certain superficial plausibility which attaches to the view.

2. *Nature-worship.* Max Müller as early as 1856 began an attack upon the theory of fetishism, advancing in its place a theory of nature-myths. Using as material the results of fresh research in the field of early Aryan religion, and relying strongly upon the method of comparative philology, he wrought out a thesis which was suggestive but weak both because of the limited field and of the inaccuracies of the method at that stage of its development. Defining religion as practically synonymous with mythology, he asserted that all figures of mythology were merely personifications of forces or objects of nature; that religion therefore was probably originally the worship of the greater forces of nature, symbolized and personified by man in order that they, as manifestations of the Infinite, might be grasped by the finite mind.[5] Fetishism he regarded as a degeneration from this more lofty view. Müller lived to see his hypothesis undermined, and himself modified his views in later years. The theory has been supported in various forms by other writers.

3. *Animism.* The most vigorous attack upon the theory of nature-myths was launched by E. B. Tylor. In two large volumes entitled *Primitive Culture* (1871), he marshalled a mass of evidence in support of his animistic theory of the origin of religion. Animism may be defined as the belief in spirits. Tylor's view was that primitive man developed the conception of the soul as a result of his observations of sleep and death, which he interpreted as due respectively to the temporary and the permanent absence

[3] **Cours de Philosophie Positive** (6 vols., 1830-42).
[4] **The Origin of Civilization and the Primitive Condition of Man** (1870).
[5] See **Chips from a German Workshop,** Vol. II, and **Lectures on the Origin and Growth of Religion.**

from the body of its non-material spirit, and as a result of his experiences of dreams and visions, which he interpreted as adventures of his soul when absent from the body. Conceiving of plant and animal life as analogous to his own, primitive man attributed to them also this dual nature, and soon the idea of pure or free spirits apart from any material embodiment was achieved. After this the fertility of his imagination sufficed to people the whole world of primitive man with countless spirits, both good and bad. In the effort to adjust himself to these spirits, man behaved religiously. From this original animistic stage, according to Tylor, there developed by a purely evolutionary process nature worship, polytheism, and finally monotheism.

4. *Ancestor-worship.* Herbert Spencer in part gave his approval to Tylor's theory. He, however, laid hold exclusively upon man's belief in *human* spirits which survive physical death, and sought to derive all religion from ancestor-worship or ghost-worship.[6] Spencer found this belief in ghosts practically universal, and argued that worship was originally ghost-propitiation, primitive man seeking to avoid the evil which the spirits of his dead ancestors might bring upon him. This fear-inspired practice sometimes developed into actual reverent worship, and gradually the worship of distinguished ancestors, tribal heroes, supplanted ordinary ancestor worship, the process continuing until polytheism and eventually monotheism might be reached. It was Spencer's insistence that back of every god was a historic human personality. The theory was full of inconsistencies and weaknesses, and owed its temporary popularity more to the fame of its author than to any inherent rationality. It was never widely accepted by ethnologists and historians of religion.

5. *Totemism.* Toward the end of the nineteenth century a very curious phenomenon was made known by students of savage life. Certain tribes or clans were discovered to believe that there was a peculiar relationship between the

[6] **Principles of Sociology** (1876), esp. Vol. I.

clan and a particular species of animals. The animal, which came to be known as the *totem,* was regarded with reverence and was usually protected by tabus which forbade killing it. Occasionally, however, the totem animal was killed and eaten in a ceremonial meal. The underlying idea seemed in most cases to be that the animal was the original ancestor and the guardian spirit of the tribe. Much was made of this peculiar belief, and there were not lacking those who sought to show that totemism was the original form of religion from which all else was derived. The most outspoken exponents of this view were F. B. Jevons[7] and Emil Durkheim.[8] The theory never gained widespread acceptance.

6. *Magic.* The prevalence of magical practices among peoples that were apparently most primitive gave rise to the theory that magic came first historically and that religion was an outgrowth therefrom. R. R. Marett[9] was one of the first to suggest this, but J. G. Frazer is the outstanding spokesman for the view.[10] Closely related to the theory of magic is *Dynamism,* a term used to connote the belief in a universal, all-pervasive, impersonal power of supernatural quality, which is variously called *Mana* (by the Melanesians), *Orenda* (by the Iroquois), and *Wakan* (by the Sioux). Not a few scholars have regarded reverence and fear evoked by belief in this magical, impersonal power as the essence of primeval religion.

The Popular Evolutionary Hypothesis

Each of the above-mentioned theories proved to be in some measure inadequate. The principal criticism which was brought against them, however, was that they were

[7] **Introduction to the History of Religion** (1902). In a later book, **Religion in Evolution** (1906) Jevons is not nearly so certain of his theory, and takes cognizance of some evidences of primitive high gods (Lecture I).

[8] **The Elementary Forms of the Religious Life.** (English Tr. by J. W. Swain).

[9] Article **Preanimistic Religion** (1899) republished in **The Threshold of Religion** (1909).

[10] In **The Golden Bough.**

partial; that each seized upon some phase of primitive religion and sought to make it the exclusive origin whence all else was derived. Scant criticism was voiced against the general idea and the underlying assumption which all these theories held in common: namely, that the most backward, naïve religious conceptions were historically the most primitive, and higher conceptions the result of development. Evolution of religious ideas was assumed, and always monotheism was placed at the end of the process, being regarded as a comparatively recent achievement of the race. Thus, while there continued to be some disagreement concerning the exact nature of the *origin* of religion, there came to be a general agreement as to the process of its *development.* Although the theory of no particular scholar was endorsed unanimously, a sort of composite evolutionary hypothesis came to be almost universally assumed. By the close of the nineteenth century there was scarcely a dissenting voice (the exception we shall note later), and the evolutionary theory was either stated or tacitly assumed in the majority of works on the history of religion. Indeed, one can scarcely read with understanding a book on any phase of religion without a knowledge of this hypothesis which has so shaped the thinking and the writing of the majority of scholars, both Christian and non-Christian. It obtrudes itself into the pages of many books.

The main outlines of this widely accepted theory have become familiar to most students of religion. The assumption is that every religion has passed through various stages of development, gradually working upward toward a monotheistic conception, as man slowly achieved rationality. There are minor differences of opinion regarding the order of these stages and the exact method of passage from one to the other, but the composite theory to which most scholars (until very recent years) would give approval charts man's religious evolution somewhat as follows:

1. *Preanimism.* Many features of Tylor's animistic theory are still accepted, but it is generally agreed that

animism represents a fairly advanced stage in religious development, before which there was a cruder, more naïve state of affairs. *Preanimism* is an inclusive, indefinite term to cover this primordial stage. Some would hold that the characteristic feature of preanimistic religion was belief in *Mana;* others would call it *Animatism,* a child-like belief that all things are animated with personal life similar to man's own; others still would cling to a theory of *Spiritism* similar to Spencer's ghost-theory. Most writers, however, are content to admit that this earliest stage remains a mystery. They pass it over to come to the next stage, which is definitely historical.[11]

2. *Animism.* Out of the unknown prehistoric stage of preanimism primitive man passed into animism. This crude, fear-laden form of spirit-worship which remains the religion of large portions of mankind today is supposed to be the earliest type of which we have historical knowledge and from which developed all higher types.

3. *Polydaemonism.* But a short step removed from simple animism is polydaemonism, in which stage various spirits begin to be grouped and classified according to locality or function.

4. *Polytheism.* Out of polydaemonism grows polytheism, in which stage various spirits become distinct personalities with names and fixed characters, independent of the animistic horde. The process by which this stage is attained is variously described, but always evolutionary.

5. *Henotheism.* From time to time an individual or a group whose belief is polytheistic selects from the pantheon one god to whom worship and allegiance is given, although the existence of other gods is not denied. This is called *henotheism,* or, especially in reference to national or racial worship, *monolatry.* Hebrew religion before the Captivity is cited as a splendid example of this stage.

6. *Monotheism.* When an individual or a group reaches the belief that there is one supreme God and Creator, and

[11] **Cf.** Robinson, T. H., **An Outline Introduction to the History of Religions** (1926), Ch. II.

only one, true monotheism has been attained. In nearly every case it is assumed that this is a late development. Some allowance is made for the possibility of retrogression as well as evolution, and for the influence of great religious leaders who rose above the level of their contemporaries. But, in the main, the epic of a slow but steady progress upward, culminating in the attainment of ethical monotheism, became the accepted story of the history of religion.

The Theory of Primitive Monotheism

So widespread and unquestioning was the general acceptance of the evolutionary theory that it ceased to be regarded as a theory and was treated in many circles as scientific fact, although its truth was far from being established. This unscientific procedure is understandable only when seen as a part of the age to which it belonged. Evolution was in the air. The presumption was that every phase of life had its evolutionary history and was explicable only in terms of origin and development; that the crude and imperfect invariably came first in point of time, and that higher achievement was always the result of striving motivated by the ever-present spirit of evolutionary progress. To differ with this opinion was to set oneself in opposition to the powerful *Zeitgeist* of the closing years of the nineteenth and the opening years of the twentieth century. To oppose the *Zeitgeist* of any day requires independent thinking and strength of conviction. But even in the heyday of Evolution there was a man who took his stand against the popular view of the development of religion.

Andrew Lang. In 1898 there appeared a book by the title, *The Making of Religion,* from the pen of Andrew Lang. Lang, a Scotchman, was by no means a new-comer in the field of Anthropology, having in previous works[12] assailed Max Müller's theory of myths and Spencer's Spiritism and given support to Tylor's views. His earlier writings had been in general harmony with the evolutionary

[12] Esp. **Modern Mythology.**

view. But the volume of 1898 struck a new note altogether. Thinking independently, Lang realized that the popular theory was only a theory. He saw that its supporters had habitually selected from available data those facts which could be interpreted as illustrating the theory, and had ignored or explained away whatever did not fit into the scheme. He proposed to give attention to some of the neglected data and to inquire whether, after all, the evolutionary theory could stand in the presence of all the facts.

The chief datum with which Lang found no reckoning had been made was the fairly well attested presence among so-called "low races" of a belief in "high gods." Specifically, among the Australians, Bushmen, and Fuegians, investigators found evidence of the belief in a Supreme Being absolutely distinct from, and superior to, the multitudes of lesser spirits. Of high moral character, and often regarded as Creator, this Being was variously known by native names denoting "Father," "Ancient of Heaven," "Master of Earth," and "Maker of All." The conception was often vague, and gave evidence of ancient origin. The existence of such lofty ideas had been noted by Tylor and others, but was dismissed as the result of missionary influence. Lang showed that in some cases this explanation would not suffice, and insisted upon a frank inquiry as to the source of the idea.

Taking up the possible sources, he found that the concept could not be derived from animism, because the Supreme Being was not conceived as a *spirit*, only as a Being. Nor could he be the idealized first ancestor, because he was found among races which had no ancestor-worship. Nor could he be one god elevated to a position of supremacy among the gods of polytheism, because polytheism was unknown among these races. By no method of reasoning, Lang concluded, could these high gods of low races be explained as late products of an evolutionary process. As to their true origin, he was loath to venture an opinion, because of the paucity of actual facts, but he regarded them

as probably the natural result of man's speculation upon the necessity of there being a "Maker" for all things, by analogy from his own experience of tool-making.

The reception of Lang's new theory in scientific circles is an irony of history. It would be supposed that the appearance of a book representing so radical a change of view on the part of one who had formerly embraced and brilliantly defended the evolutionary theory would be sufficient to draw forth a flood of criticism, favorable, unfavorable, or both, from fellow anthropologists. As a matter of fact, while Lang's book received wide notice in literary and religious circles, from scientists, with one or two exceptions, it evoked nothing but silence.[13] This peculiar reaction is perhaps open to several interpretations, but the almost inescapable conclusion is that, while Lang's work was vulnerable in several minor details, the main thesis of his book presented facts which could in no way be reconciled with the evolutionary theory; yet the scientists were at that time so wedded to the theory that they chose to ignore the facts.[14]

That this reception was not altogether unexpected by Lang is shown from a statement made in the Dedication, which was addressed to the Principal of the University of St. Andrews:

> I wish they (these chapters) were more worthy of an Alma Mater which fostered in the past the leaders of forlorn hopes that were destined to triumph; and the friends of lost causes who fought bravely against Fate.

Increasingly it appears that Lang belonged, not among "the friends of lost causes," but among "the leaders of forlorn hopes that were destined to triumph."

Wilhelm Schmidt. Lang died in 1912, his theory never having been accorded a respectful hearing by anthropolo-

[13] **Cf.** Schmidt, W., **The Origin and Growth of Religion,** pp. 173f.

[14] Other grounds for underrating Lang's contribution are suggested by L. H. Jordan, **Comparative Religion, Its Genesis and Growth,** pp. 541f.

gists. Shortly after his death there came from the press a volume entitled *Der Ursprung der Gottesidee.*[15] The author was Father Wilhelm Schmidt, professor at the University of Vienna, who already had gained an enviable reputation as an anthropologist, especially as founder and editor of the periodical, *Anthropos.* This book, which took up and extended the views of Lang, was the first of a proposed series of eight volumes on the subject. To date, five have appeared, and the sixth volume may be expected soon.[16] So exhaustive and so scholarly is this monumental work that it has been impossible for any anthropologist to ignore it. In addition, Doctor Schmidt has published numerous articles in *Anthropos* and other scientific journals. In 1930 he published a volume which has been translated into English by H. J. Rose, under the title, *The Origin and Growth of Religion: Facts and Theories.* This book, designed for use as a manual of the comparative history of religion, makes available in brief compass the essential argument of the *Ursprung der Gottesidee.*

Doctor Schmidt follows Lang in pointing out the indubitable fact of the existence of high gods among low races. Besides having a wealth of new evidence at his disposal, Schmidt has the further advantage over Lang of possessing a scientific method for determining with reasonable accuracy the comparative ethnological ages of the various races under examination. This is the historical method developed by Graebner, Pinard, and others of a German school of ethnology. When the relative ages of the racial cultures as determined by this method are compared with the data concerning high gods as determined by original investigators among the peoples, it is discovered that exactly those races which are most primitive are the ones among which the idea of a Supreme Being is found most prominently, whereas those races among which the idea is less clear prove to belong to a later culture. Thus the inference may be drawn that the idea of a Supreme Being

[15] **"The Origin of the Idea of God."**
[16] **Cf.** Zwemer, S. M., **The Origin of Religion,** p. 233.

was the original concept, from which man degenerated. Schmidt goes further in *The Origin and Growth of Religion* to suggest that the various theories concerning the origin of religion appeared historically in exactly the reverse order of the appearance of the corresponding stages in the history of religion. In other words, the theories were propounded in this chronological order: nature-myths, fetish-worship, ghost-worship, animism, astral-myths, totemism, magic, sky-gods, high gods; whereas in the history of the race the high gods are actually the oldest, and the other forms of worship make their appearance in reverse order, nature-myths being the most recent development.[17]

It is not too much to say that the work of Schmidt practically revolutionized the thinking of anthropologists concerning the origin of religion. Dr. Paul Radin wrote in 1927:

> Twenty-five years have elapsed since Lang wrote his book and his intuitive insight has been abundantly corroborated. The ethnologists were quite wrong. Accurate data obtained by trained specialists have replaced his rather vague examples. That many primitive peoples have a belief in a supreme creator no one today seriously denies.[18]

While Radin does not here give Schmidt the credit, it was he who forced the issue and furnished the impetus for investigations by other men. Among ethnologists and historians of religion who have recognized the existence of high gods among low races are such names as Von Schroeder, Ehrenreich, Kroeber, Dixon, Brockelmann, Preuss, Swanton, Lowie, Heiler, and Nieuwenhuis.[19]

Samuel M. Zwemer. The most recent book on this subject is *The Origin of Religion* by Professor Samuel M. Zwemer, of Princeton, published in 1935. This work is not strictly original, but is a collation of the results of the research of Schmidt and others. Doctor Zwemer adds to

[17] **Op. cit.,** pp. 9ff.
[18] **Primitive Man as Philosopher,** p. 346.
[19] Schmidt, **Op. cit.,** pp. 187-209.

scientific testimony the reasoning of a theologian and the ardor of an evangelist as he argues the case for Primitive Monotheism. This detracts perhaps from the scientific accuracy, but not from the total value of his book. His chief service will doubtless be to popularize and make available to a wider circle the work of Schmidt. He presents for vindication and complete acceptance upon scientific, rational, and religious grounds this view once contemptuously regarded as the mistaken notion of narrow-minded religionists.

Some Critical Observations

In this review of the complete reversal of opinion which has taken place in the last twenty-five years among anthropologists and historians of religion, the dramatic aspects of that change have been stressed. There is need, therefore, of a few negative words to give balance to this survey and to present these recent developments in the light of their true importance. Three things should be carefully noted.

1. *The evolutionary theory is not extinct.* In view of the almost unanimous recognition by scholars of a monotheistic conception among primitive races, it might be supposed that the popular theory of development which places monotheism at the end of the process is thereby doomed and consigned to immediate obscurity. This is by no means the case. There is always a wide gap between the mind of the technical fraternity in any field and the mind of the masses. Although the ideas of the populace are drawn largely from the technical specialists, the scholars are always years ahead of the crowd, and much time is required for the prevailing idea among scholars to trickle down and become disseminated among men in general. For this reason, it may be expected that the evolutionary theory will be entertained for years to come by persons who still believe it to be the accepted view among scientific men. In addition to this, the theory is embedded in scores of books which will continue to exert an influence even though no longer considered valid by men abreast of the times. Moreover, even

among ethnologists who recognize the evidences of high gods, the evolutionary hypothesis is not wholly discarded, but only modified. Whether true or not, then, the theory of the historical development of religion from lower forms to higher is not yet entirely outmoded.

2. *Theologians should avoid dogmatic use of the findings of Anthropology.* There is something unbecoming, almost pathetic, in the spectacle of religious writers and speakers grasping at bits of scientific or pseudo-scientific data which seem to corroborate their religious beliefs. The very man who is most acrid in his criticism of "Science" for certain supposed contradictions of "Religion" is too often the first to hail with joy and propagate with vigor any pronouncement of scientists which seems to validate a religious doctrine. The tendency of course is to draw inferences more sweeping than the scientific evidence justifies. This procedure not only affords very feeble and dubious apologetics for religion, but it also serves to repel the scientific mind, not infrequently resulting in a reaction among scientists against the view supported by the theologian. It should be remembered that Andrew Lang was suspected of having been influenced by other than purely scientific considerations in formulating his theory. This suspicion that dogmatic theological prejudices played a part in his thinking was partly responsible for the lack of recognition accorded him by ethnologists. Schmidt also was at first suspected of being influenced by the traditional Catholic view of an original monotheistic revelation.[20] That an individual has a right to his opinion, no matter what its source, is not to be questioned; but for one to clothe an opinion which is essentially a *religious* belief in the garments of technical language and parade that belief as a *scientific* demonstration is to the scientist inexcusable; and rightly so, if science is to remain scientific. The misuse of scientific findings by overzealous theologians will not increase the eagerness of scientists (who after all are human) to add to the materials

[20] **Cf. The Origin and Growth of Religion,** p. 186.

capable of such misuse. Thus the dogmatic use of scientific evidences often produces results the very opposite of what the theologian desires.

What legitimate use can the theologian make of this work of Schmidt and others? He may point out that certain theories which implied uncomplimentary estimates of the origin and nature of religion not only were never proved but are now actually discredited. He may state that the best scientific opinion regarding the origin of religion at present is not contrary to, but even mildly corroborative of, the view suggested by reading the first chapters of Genesis and the seventeenth chapter of Acts. He must not claim that "Science" has proved the Bible true in this particular, and he will not, if he is wise, intimate that the Bible stands in need of scientific support. His final position will be that, while it is interesting to note how certain evidences of science seem to harmonize with certain theological beliefs, religion would have the same value and contain the same truth regardless of the theories of men of science, which after all are only theories.

3. *Primordial Monotheism is not proved.* Scientist and theologian alike must frankly admit that the existence of a primordial monotheism has not been proved, and that, in the very nature of the case, it is highly improbable that it will be proved, that it is practically impossible to prove it. The impression that it has been, or is capable of being, proved is largely the result of a confusion of terms and a consequent confusion of thought. "Primitive" as used by ethnologists is confused with "primeval" or "primordial." To be sure, the words are etymologically almost identical; but "primitive" as applied to peoples has come to mean not "first," "original," "earliest in point of time," but rather, "lowest in cultural attainment," "crude," or "illiterate."[21] When the anthropologist speaks of "primitive races," he is speaking not of the ancient ancestors of the races of today,

[21] **Cf.** Lowie, R. H., **Primitive Religion,** p. ix, and Hopkins, E. W., **The History of Religions,** p. 14.

but of contemporary, or nearly contemporary, peoples who chance to have a more simple form of civilization than our own. "To be sure," as Dr. R. H. Lowie points out, "it is impossible to suppress the inference that what is shared by the illiterate peoples of rudest culture in contrast to those possessing a more complex civilization dates back to a relatively great antiquity; but this *is* an inference, not an immediate datum of experience."[22] And it is precisely upon this erroneous inference that the various evolutionary theories were based. It is equally erroneous when made the basis of a theory supporting the existence of an original monotheism. As a mattter of fact, in spite of all *probabilities* established by means of the historical method, when Dr. Schmidt establishes the fact that all of the most "primitive" peoples in existence today possess the idea of a Supreme Being, he has proved just that and nothing more. The rest is inference and assumption. We have not at the present time, and it is not probable that we ever shall have, methods or materials adequate to *prove* the nature and the content of the religion of pre-historic man.

Additional confusion has arisen from a failure to distinguish consistently between the terms, and the ideas represented by the terms, "origin" and "beginning." This distinction and the desirability of observing it have been clearly pointed out by Professor John Oman.[23] The *origin* of religion, according to Oman's usage, is not, and cannot be, a historical question. It is properly a psychological question, dealing with the sources of the religious interests in individual consciousness. As psychological, it is a legitimate inquiry; as historical, it is a misnomer and a meaningless quest. The *beginning* of religion, that is, "the earliest form in which the religious interest manifests itself," is really the question which has engaged the attention of historians of religion. It may be treated as a historical question. Yet, it must be recognized, "history does not carry

[22] **Loc. cit.**
[23] **The Natural and the Supernatural,** pp. 55-57, 372f.

us anywhere near an absolute beginning of the story. What professes to reach this goal is merely psychology masquerading as history."[24] The beginning of religion, so far as scientific research is concerned, is veiled in the impenetrable fastnesses of prehistoric time. Psychology may throw some light upon the origin of religion in the human soul; anthropology may discover the form of religion among the most "primitive" peoples in existence today; but the nature of the primeval faith is undisclosed. Unless, after all, there is such a thing as revelation.

[24] **Op. cit.,** p. 56.

The Integrity of the Scriptures in Historical Details.

Opening Address Southern Baptist Theological Seminary

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In introducing the subject of the present inquiry we may be allowed to state more definitely the scope of the investigation and the interests with which it is immediately concerned. By the *integrity of the Scriptures* we mean the veracity, the credibility, the trustworthiness and the accuracy of the Bible. There is here no suggestion of the *relative* importance of Biblical statements as compared with claims from other ancient sources, actual or implied, but the simple contention that the Bible is true. If there is a tendency in certain quarters to approach the Scriptures with mental reservations, to assume that in the general structure of the Bible story there may be a *substratum* of fact or a *kernel* of truth which was later embellished with folklore, legend and exaggerated tradition, and which finally lost all connection with reality, it may be plainly and boldly stated that such a tendency is no part of the present approach to the Scriptures, whether of the Old Testament or the New Testament. To assume the substantial correctness of the early portions of the Old Testament, for example, and then by enlightened processes of scientific historical criticism to discredit, undermine and demolish the remainder as accretions of later ages, is neither *scientific, historical nor critical.* The predisposition to question every Biblical statement, to put it into the test-tube of a supersensitive and supercilious critical experiment is more reprehensible than the bald statement of Bible errancy and inexactitude, since the latter signifies open rejection which can be dealt with in the open and on the basis of reason and ascertained facts, while the former reflects a mental attitude almost impervious to facts and shot through with sub-

jectivity, innuendo and suspicion, to which the Bible can never speak with authority unless authenticated by extraneous evidences or contemporary records. But it may be pointed out in passing that such an arbitrary demand on Biblical accuracy has recoiled during recent years on the advanced critical position to its great discomfiture and, one hopes, also, to its permanent change of heart and attitude. Even here, however, we must be careful to recognize our debt to all scholars who have pursued the truth in singleness of heart and purpose.

"It is unfortunate that the recent discoveries in Palestine which have shed so interesting a light on the earlier history of the Hebrew invasion, have at times been misused in the interest of an unscholarly prejudice against the work of those who are vaguely called 'the higher critics,' or even 'the so-called higher critics': and we have been treated to such statements as that 'archaeology has disproved the higher criticism'. It is a serious mistake thus to set archaeology and criticism against one another. Both are needed as helps to understand the Bible story. Without higher criticism, Old Testament history would still be largely a chaos: criticism has introduced order and develpoment into the story. Archaeology does not disprove criticism: it only contributes additional data for the problems which criticism has to solve; and the finds of the excavator have to be set side by side with the literary evidences of the Bible itself, in order to obtain what every student, critic, or archaeologist desires, a trustworthy account of the way in which the history and religious growth of the Hebrews prepared for the coming of Christ."[1]

In the second place, the phrase *historical details* is here used to describe the conditions and circumstances underlying the Scripture narratives, the general framework of contemporary developments in which the redemptive story moved, reflecting not only an inner connectedness which was in full keeping with actual conditions that obtained in

[1] Bradford, **Introduction, Bible and Spade,** p. xi.

the life of Israel at various periods, but also in consonance with the general stream of historical conditions obtaining among surrounding peoples in their contacts with the people of God. It is held in this connection that the Scriptures afford us reliable and accurate accounts of the continuous movement of God in Israel for redemptive ends, and that the descriptions with which we are provided regarding the inner life of the Chosen People are true, whether viewed under the aspect of religion, politics, or any other phase of the social structure; and, further, that we have an accurate statement of Israel's contacts with its neighbors, including the overpowering kingdoms of Egypt, Babylonia and Assyria, on the one hand, and the lesser powers of the nomad hordes such as the Midianites, Amalekites and Ishmaelites who operated on the fringes of the country south and east and whose contacts with the people of Israel were sustained and determinative. In a word, the point at issue here is not that the Bible is an accurate historical narrative struck off by competent writers at a late period of Hebrew development—possessing of course the data necessary for such a composition and being faithful to their sources—but that, beginning with the patriarchal period and continuing through the changing fortunes of the Hebrews to the restoration from Babylon, we have practically contemporary records, thoroughly reliable and accurate. Illustrations of these claims will be provided later, but for the present we assume the integrity of the Scriptures in historical details beginning with Abraham in Ur of the Chaldees and continuing through the latest chronicles of the Bible story.

It is obvious of course that in thus contending for the integrity of the Scriptures we become inevitably involved in the question of higher criticism, namely, the current views regarding the date and authorship of the Pentateuch, or Hexateuch, as well as the widely accepted theories bearing on the several documents J, E, D and P. Literary criticism is necessarily bound up in matters of historical fact and the archaeologist is entitled to have his say. "In this

respect some weighty attacks have been made by Sayce, Hommel, Naville, Yahuda, and others upon some conjectures subversive of Biblical authority which have been perhaps too freely welcomed by the 'advanced school.' Speaking generally, it is true to say that, though the evidence of archaeology has too often been absurdly over-pressed, yet as a result of the excavations the historicity of the Old Testament stands today in a far higher estimation amongst impartial scholars than was once the case."[2] And, again: "Of the main literary position of the critics, however, namely, the composite origin of the Pentateuch and the identification of the original documents, all that can be said is that 'while archaeology has not overthrown the critical position, it is in some details tending to modify it. Sellin in Germany and Welch in Britain, though avowedly critical in their methods, represent a movement to date the documents earlier than the Wellhausen school had done."[3] There is a tendency, too, to suspect the existence of very early written sources where hitherto the theory of a merely oral tradition had held the field."[4] But that is putting the case rather mildy. After years of study and extensive excavation in Palestine, Garstang is convinced that "not only were these records in general founded upon fact, but they must have been derived from earlier writings, almost contemporary with the events described, so detailed and reliable is their information."[5]

Sir Leonard Woolley, having the Old Testament narratives in hand and examining them in the light of his own excavations at Ur of the Chaldees, places the existence and personal career of Abraham beyond a shadow of a doubt, and convincingly argues for written records of his life almost if not quite contemporary with him, as follows: "There are in the Abraham records allusions, and more than allusions, whole descriptions, which could not possibly have

[2] Caiger, **Bible and Spade,** p. 10f.
[3] North, **Archaeology and the Bible,** in Abingdon Commentary.
[4] Caiger, **Bible and Spade,** p. 11.
[5] Garstang, **The Foundations of Bible History,** p. viii.

been either remembered or invented by the later Israelites, which were indeed so far alien to them as to be only half intelligible, and owe their survival simply to the fact that they were embodied in the old familiar traditions. When we find that in the light of modern research these allusions take fresh meaning and can be definitely connected with features peculiar to the Mesopotamian civilization of Abraham's day, then the record has to be accepted as more or less contemporary, and therefore in its essence true."[6] Or, as expressed by another archaeologist and student of the Old Testament, "When we turn to the narratives of Joseph and Moses, where the various scenes are set in Egypt, we find that the local colouring is historically accurate, and so true are they to their respective periods as reflected in Egyptian documents and inscriptions that we are irresistibly driven to the conclusion that the original narratives were written down at the time of the events recorded. In short it must have been Moses himself, or someone with the same education and facilities, who wrote the original narrative of the oppression and the Exodus . . . The Exodus narrative leaves us in no doubt that Moses was an outstanding figure of the period, and was the actual author of much of the Pentateuch."[7] Continuing, Duncan observes that "Professor Yahuda's work supports my contention made in 1908 that the original documents of the Old Testament were written as early as the period of serfdom in, or emancipation from, Egypt, and that Moses himself wrote these narratives . . . Numbers 33:2 makes the simple, straightforward statement, 'And Moses wrote the goings of the people according to their journeys.' I do not know why that statement has ever been disputed, or the fact regarded as impossible. I believe the author of Numbers is speaking the truth, and all the evidence of archaeology goes to confirm it."[8] Nor does Duncan stand alone in that conviction. One cannot but sense the drift of modern critical opinion

[6] Woolley, **Abraham,** p. 55f.
[7] Duncan, **New Light on Hebrew Origins,** p. vi.f.
[8] Duncan, **New Light on Hebrew Origins,** pp. 178, 179.

in the following statement of Professor Meek, University of Toronto, when introducing the Haskell Lectures of 1933-34: "In these later days of Old Testament research the older documentary hypothesis is being seriously questioned. I occasionally use the documentary symbols J. E. D and P, but in no instance have I used an argument that is dependent upon the documentary hypothesis. I am not committed to any particular point of view, but in these Lectures I have attempted with completely open mind to ascertain the facts of Hebrew origins in so far as these may be revealed in the Hebrew documents themselves and in the excavations."[9] One cannot but have profound respect both for his judgment and for his apprehensiveness.

In closing his very recent book on *Palestine and Israel,* Sir Flinders Petrie makes this caustic statement: "It may be asked how it is that no reference has been made to the documentary theory of different origins of documents, depending on various divine names being used—the Elohist (E), the Yahvist (J), and Priestly (P). The attribution of alternating paragraphs, or sections of verses, according to the use of different divine names, is often accepted as a fundamental principle before we can use the narrative. That there were different sources utilized may be true enough, but the reason that the principle of this partition by names has not been followed here is that it rests on a fallacy the well known reasoning that if every dog is an animal therefore every animal is a dog! So if a duplicate recital is shown to use a different divine name, it does not prove that every instance of a different name must come from a different source . . . The order of the narrative is part of the scheme, including the births of the heads of tribes, and can we suppose an editor picking out details from all the sources and putting them into the right order? If he were handling—according to modern theory—the names of a quantity of diverse tribes of different places and connections, and furnishing each with an eponymous ances-

[9] Meek, **Hebrew Origins,** p. viii.

tor, how did he arrive at a birth history of precisely concordant though fabulous origin? . . Is it credible that such consistency would result from a patch-work picked out of a rag-bag of scattered legends? . . I cannot believe in any such treatment of consistent historical documents."[10]

In view of the sweeping claim that is here advanced regarding the value of the Scripture narratives, it should be stated clearly that the position is maintained not on the basis of theory but that it is the result of the flood of light thrown by recent archaeological investigation and recoveries bearing particularly on the Bible, and incidentally on all phases of Hebrew origins. We may be permitted to offer here a significant statement from one of the ranking archaeologists of the present day: "It was not until the nineteenth century that the old uncritical acceptance of the Biblical narrative was seriously challenged, and then the results of critical study seemed to be purely destructive. Scholars were able to prove that the five books of the Pentateuch, so far from being due to the inspired authorship of Moses himself (a claim never put forward in the Old Testament), were in their present forms late compilations, written by scribes after the Jewish exile in Babylon, that is very many centuries after the events narrated in them were supposed to have occurred. And it was assumed that for these late writers no early written sources could have been available. Nomad sheikhs such as were the partriarchs, guerilla fighters like Joshua and Caleb, the down-trodden peasantry of Palestine under the Judges, all were too ignorant and too cut off from the centres of civilization in Egypt and Babylonia to have committed to writing anything of their tribal laws and annals. The scribes who composed the books were religious propagandists who tried to commend their views by attributing them to the remote past of the nation, but they really could not have had any knowledge of the doings of Abraham or the legislation of Moses. At best they depended on oral tradition, and a record passed from mouth

[10] Petrie, **Palestine and Israel**, pp. 88, 89, 90, 91.

to mouth during such long ages could not be taken as authentic; at every stage it was liable to embellishment and alteration, and there was nothing to show that originally it had even pretended to be a record of facts; rather, comparison with the legends of other countries brought to light parallels which tended to show that all alike sprang from man's imagination. Such were the arguments alleged, and there arose towards the close of the nineteenth century an extreme school of critics which was ready to deny the historical foundation of practically everything related in the earlier books of the Old Testament. Abraham became for them merely the eponymous hero of his race, a mixed creature of mythology, poetry and folk-lore, given human shape and name with the idea of assuring the essential unity of a nation. *Today the whole position has been changed. While it is still true that Palestine has produced curiously little in the way of early inscriptions, archaeological discoveries made during the last half century have proved that there was no period in Hebrew history for which contemporary written authority of one kind or another could not possibly have existed."*[11]

Regarded from the standpoint of actual development these discoveries have been at comparatively short intervals, one might say the whole process falls within a period of less than three quarters of a century. Of course the order of the discoveries has had no direct bearing on the establishment of any particular point, rather the nature of these finds has served to provide the scholarly world with many jolts on several points. The same process continues and each year brings forth some recovery that might be regarded as of the nature of a major recovery. But viewed from the standpoint of Hebrew literary ability at any point of their history, nomadic or national, the argument from the epigraphic remains is cumulative and convincing. Out of the patriarchal period comes the Code of Hammurabi with its summary of Sumerian and Babylon-

[11] Woolley, **Abraham, Recent Discoveries and Hebrew Origins**, p.20-2.

ian legal procedure, together with thousands of tablets bearing on numerous subjects of first-rate importance to Abraham and other citizens of Ur in the 20th Century B. C. Out of the same period come the inscriptions of Serabit el-Khadim in the Peninsula of Sinai, whose discovery by Petrie in 1905 threw the proto-Hebrew and proto-Phoenician script and alphabet almost eight hundred years beyond even the most sanguine views of conservative scholars. Out of the Mosaic period comes a mass of epigraphic remains, particularly the significant tablets of the Amarna period which represent the official correspondence of Palestinian and other Near East kings with their Egyptian overlords, and written in the Babylonian cuneiform which was the *lingua franca* of the ancient world about 1400 B. C. In these tablets there is the highest probability that we have correspondence contemporaneous with Moses himself and describing the movements of his people from the deserts into the Promised Land. The discovery of the Amarna Tablets raised anew the historical problems of Israel's Exodus from Egypt and Invasion of Canaan under Joshua, and the debate continues. Out of the same period now come the Ras-Shamra Tablets, discovered by Claude Shaeffer and Georges Chenet at ancient Ugarit, located about ten miles north of the city of Latikiyeh on the Syrian coast. Ugarit now appears as a cultural center of relatively high antiquity (prior to 2,000 B. C.), as evidenced by its proto-Iranian pottery, though it reached its real importance about the beginning of the 20th century B.C. when the Phoenicians took it into their possession. The Ras Shamra Tablets, written in alphabetic cuneiform, represent for us the cultural, religious and historical annals of a polyglot people contemporary with Moses and Joshua. "The tablets which are of clay and vary in heighth from four to twenty-six centimetres (one-and-a-half to ten inches), represent several languages. This arises from the fact that the town, as already stated, was a polyglot one, possessing an extensive maritime trade, and situated at the meeting-point of the oldest civilizations of the

Near East. The languages are: (1) What may be called North Canaanite, or Pro-Phoenician, or Proto-Hebrew, or some language allied to those, which was the language spoken locally; (2) Accadian (Assyro-Babylonian), for dealing with neighboring states; (3) Sumerian, which was the Latin of the epoch, restricted to priests and scholars; and (4) Some unknown language of an agglutinative type, which is believed to be Subarean or some other language related to Hurrian. The texts in the so-called Proto-Phoenician, which are the only ones of importance bearing on the Old Testament, are not written, as the Accadian are, in a syllabic and ideographic script, but in a new cuneiform of an alphabetic nature, hitherto unknown"[12] The net result of the Ras Shamra discoveries has been to call an abrupt halt on several of the advanced critical positions. "It is clear that, in whatever way the tablets are regarded, their discovery is one of the most important made in the Near East. They afford us valuable evidence as to the nature of religion in Syria and Palestine several centuries before the Israelite monarchy, and constitute a new revelation for the student of the Old Testament. Among other things, they contradict one of the principal assumptions of the Reuss-Graf-Wellhausen school, namely, *that the Israelites could not have had documents at their disposal written before the epoch of the kings,* and this has been emphasized lately by M. de Groote, Professor at Groningen, in a volume on 1 Samuel."[13] It is the opinion of J. W. Jack that these tablets will also definitely influence future studies in Semitic languages: "Naturally, owing to the geographical position of Ras Shamra, the language shows points of contact with Accadian, Hurrian, and Proto-Aramaic, as well as Hebrew, Canaanite, Arabic, and Southern Semitic. Its value for comparative Semitic linguistic studies and for Biblical lexicography is very great, as it confirms many conclusions already reached by scholars, and fixes the original form and

[12] Jack, **The Ras Shamra Tablets,** p. 4.
[13] **Ibid.,** p. 6.

signification of innumerable Semitic words. The linguistic material, indeed, is of such value that it may revolutionize Semitic lexicography."[14]

It is obvious, of course, that these materials bearing on the partriarchial and Mosaic eras have special importance since they come to fill in a great gap in which positive evidences were lacking. The later epochs in the Biblical story, particularly the later monarchy and the period of the great prophets whose messages were sharply directed against the incursions of Israel's great enemies on the north and on the south,—these have for some time been set in sharp relief by epigraphic remains of capital importance. The Moabite stone, for example, discovered by Klein in *1886*, is contemporary with Ahab of the House of Omri and supplements at many points the relations subsisting between Israel and the Moabites about 850 B. C. This recital of Mesha, written in a script very similar to the old Hebrew, reads like a chapter from 2 Kings. Again, the Samaria ostraka, recovered from the wine cellar of Ahab's ivory palace at Samaria, are so suggestive of historical conditions then obtaining that Jack has been able to reconstruct the political and geographic conditions of the Northern Kingdom.[15] The Siloam inscription provides us not only with a fine specimen of Hebrew writing of the Eighth Century B. C., but also describes the completion of the defensive measure undertaken by Hezekiah in the face of the Assyrian invasion by Sennacherib about 705 B. C. Finally, out of this same period of the monarchy are the far-reaching recoveries of the Starkey excavations at Tell ed-Dweir, the ancient Lachish, which provide us not only with some details concerning the period of the Monarchy, but place in our hands an archaic Canaanite script which Starkey himself would assign to the early thirteenth century while Professor Langdon puts it in the fifteenth century B. C.[16]

In the summary of these epigraphic remains and their special bearing on the historical narratives of the Old Testa-

[14] Jack, **The Ras Shamra Tablets,** p. 9.
[15] Jack, **Samaria in Ahab's Time.** [16] London **Times,** Oct. 5, 1935.

ment, we have made no mention of a few outstanding monuments recovered from the ruins of the Assyrian and later Babylonian empires, particularly the great cylinders and obelisks of the Assyrian monarchs who give detailed accounts of their invasions of the western lands, enumerating occasional points of contact with the helpless kingdoms of Israel and Judah. As will be pointed out later, these corroborative evidences are of capital importance in helping us not only to construct a fairly accurate scheme of Biblical chronology, but their chief significance lies in the attestation of the integrity of the historical narratives of the Old Testament. Indeed, it is through the combination of these external sources with the internal testimony of the historical records of the Hebrew people that we can now reconstruct the ancient world in which the descendants of Abraham moved in the accomplishment of their mission as the chosen people of God.

The mere enumeration of these significant recoveries, together with others not specified but which are of tremendous importance for the student of the Old Testament, suggests that we are on the threshold of a new day in critical approaches to the Scriptures, a day in which the Scriptures shall be allowed more standing room on their own count and integrity. One must be careful not to claim too much for certain discoveries nor to make deductions or derive implications from threads of evidences when there is a steel cable of Biblical accuracy on which to hang his conclusions. The field is bristling with problems new and old and one must proceed with caution as well as with confidence as he relates the recovered evidences with scriptural statements bearing on the history of Israel and surrounding people. We do not mean that he should be over apologetic or labor under the apprehension that he will claim too much where the evidence warrants unequivocal affirmation. On the contrary, the student must be guided by discrimination and impartiality but ready to appropriate the benefits of every real discovery bearing on accurate and authoritative utterances

of the Bible. With this word of caution we may proceed to examine some recent archaeological evidences in their relation to two pertinent phases of Hebrew origins and development, based, of course, on definite scriptural statements, as follows:

I. *The Period of the Patriarchs*—Abraham and his relation to Sumeria and Ur of the Chaldees.
II. *The Mosaic Age,* involving the Exodus from Egypt and settlement in Canaan.

I. Era of the Patriarchs.

In the early chapters of Genesis we have the exalted narratives of Hebrew tradition regarding the creation of the world, the creation of man, the coming of sin into human experience, and the age of the Flood. The dignified recital of these events, the gradual unfolding of the creative process, is in full keeping with the Hebrew view of the world and based on their abiding conviction regarding the sole sovereignty of God and His immanence. While it is true that these Hebrew records fall within a chronological framework considerably later than the great Sumerian and Babylonian tablets covering similar subjects, there is no comparison between the gods who swarm like flies and the conception of Him whose Spirit moved upon the face of the waters and brought cosmos out of chaos. It is this personal Being, this sovereign and immanent God who signifies His purpose to redeem, to restore, and to re-create His fallen creatures in that which we now understand to be the glorious likeness of His Son. In the accomplishment of this purpose, at least from the human standpoint, we are immediately brought face to face with Abraham, the man of Ur.

Regarded from any angle of his phenomenal career, the Patriarch stands as the most pivotal and strategic man in the course of world history, greater than Egyptian pharaohs, Babylonian or Assyrian monarchs, Alexander the Great, or any other. It is not incidental nor accidental that the three

appellations applied to him were never spoken of any other man, viz., Abraham, the Friend of God; Abraham, the Father of the Hebrew people; and Abraham, the Father of all believers. It is not incidental nor accidental that from this man comes the most rigid conception of monotheistic religion the world has known, nor that the only monotheistic peoples yet to appear in the world course trace their lineage, either through flesh or faith, to Father Abraham, namely, Hebrews, Mohammedans and Christians. But who was this man, the lengthened projection of whose shadow was to be at the foundation of the highest civilization and the most exalted views of ethics and morals that the world has yet known? We are asked to believe that he was an imaginary hero, postulated to assure the essential unity of the Hebrew people, a pure creation of unconscious art, a legend, a tradition, and moving about in a world that in its ultimate was but the baseless fabric of a dream! Did such a man as Abraham ever live? Can we possibly recover anything of his environment, his world, or recapture the spirit of the time in which he lived, and moved, and had his being?

One of the fascinating experiences of a traveler in the Near East is the phenomenal passage from the green of a refreshing oasis into the barrenness of scorched and sterile sands; or after a difficult journey through the great and terrible wilderness east of the Dead Sea to arrive in the upland pastures of Moab to view the Land of Promise big with hope and assurance of peace. The same kind of an experience will come to the serious and sensitive student of the Old Testament when he is ushered from the difficult narratives of creation, Eden, flood, and complicated genealogies, into the presence of an imposing character who gathers up into himself the numerous strands of redemptive history from which he is inseparable. At any rate, with Abram, the man of Ur, we suddenly realize that the narratives become intensely personal, significantly characterized by details and conditions in contemporary life which could never have been manufactured nor even suspected

by a writer fifteen hundred years removed from the Patriarch and his world. Are the statements about Abraham true?

For many years we have been desperately hanging to royal robes of the great Hammurabi of Babylon to secure fully the age of Abraham. In the king list of Genesis, chapter XIV, Chedorlaomer, Amraphel, Arioch of Ellasar, and Tidal, king of the Goiim, appear. Opposed by the five Amorite sovereigns in the Vale of Siddim, in the region of the Dead Sea, the Mesopotamian coalition wins a complete victory which included not only the chastisement of the revolting cities of the Jordan area, but involved Sodom and Gomorrah and Lot, the nephew of Abraham. When *Abram the Hebrew* was informed of the fate of his kinsman, he went out from the Plain of Mamre (Hebron) with his Amorite confederates to overtake the Mesopotamian rulers of Hormah (northwest of Damascus) to defeat them in a surprise attack, to rescue Lot and his possessions, and to return by way of Salem (Jerusalem) where he offered spoils of battle as a tithe to Melchizedek, priest of God Most High.[17]

It is obvious, of course, that here was a most attractive field for first-hand investigation. Who were these Mesopotamian rulers among whom Abraham was placed not only as contemporary but actually as conqueror? The deciphering of the Spartoli tablet offered to some the long-desired *data* and by a series of ingenious deductions found not only Chedorlaomer in Kudur-lagumal, Arioch in Eri-aku of Larsa, and Tidal in Tudhala, leader of the mercenary troops, but found them as contempories. It is clear also that the leadership of the Mesopotamian coalition vested in Chedorlaomer, King of Elam, is in strict consonance with all that we know of political conditions immediately preceding the revolt of Hammurabi and the establishment of early Babylonian supremacy in the Tigris-Euphrates region. It is true that not all scholars are agreed in the equating of Amraphel with Hammurabi, but the preponderance of critical opinion does.

[17] Genesis xiv:13-24.

At any rate it is unquestionable that it was the purpose of the Biblical writer to make Abraham contemporary with Hammurabi and that, further, the date of Hammurabi 2123-2081 B. C., accepted by all, is on the scriptural account the exact period assigned to Abraham.[18]

In the second place, while Abraham is the first to be called a *Hebrew* in the Old Testament, there is no reason to dissociate him from *Eber,* the sixth in the line of patriarchs, from whom it is generally thought the Hebrews derive. It is of course known that the name Hebrew is of very early origin. In contemporary secular literature in Southern Babylonia we find mention of a people called *Habiru,* Aramaean nomads who had come in from the surrounding desert, some of whom had enrolled themselves as mercenaries in the Sumerian army. "Now the name 'Habiru' is the same as 'Hebrew'—'the philological equivalence is perfect. About this there can be no doubt at all.[19] Here then is definite evidence. And Professor Burney makes a further point; discussing the Hebrew language, he remarks that there is a distinction in the verbal form between two types of the past tense which is peculiar to Babylonian and Hebrew and is otherwise unknown in Semitic; 'it is reasonable,' he concludes, 'to explain the connection as due to the influence of the older civilization upon the younger at a specially formative period in the history of the latter.' That 'formative period' was surely the youth of the Hebrew people, and the opportunity for Mesopotamian influence to be exerted on its speech was afforded by the residence in southern Mesopotamia of Terah and Abraham and by no other phase in its history. The philological argument—that 'Hebrew' and 'Habiru' are the same word—is in itself almost conclusive; when we find that the history of the Hebrews accords with what we can learn of that of the Habiru, and when the identification of the two alone enables us to ac-

[18] Dates for Hammurabi are fixed by inscriptions and astronomical calculations. Abraham's migration from Haran is put at 1125 years before Solomon's Temple (967 B. C.), i. e. 2092 B. C.

[19] See Burney, **The Book of Judges,** p. lxxiv.

count for the peculiarities of the Hebrew language, then we can regard the case as proved."[20]

In the third place, the local coloring that may be seen on the face of these patriarchal narratives is true only of the age out of which they come; at no other period of Hebrew development can they be understood. The references to Abraham's procedure in family difficulties, for example, reflect legal practices which no writer of the 5th and 6th century B. C., could possibly have invented or even imagined, but which were strictly in accordance with the patriarchal age. We are referring to the unfortunate conditions existing between Sarah and Hagar, her Egyptian handmaid, who became the mother of Ishmael, Abraham's first born. It has been customary to deal harshly with Sarah, to picture her as an oversensitive and jealous mistress who was unable to face the result of her own suggestion to Abraham regarding the hope of seed by the Egyptian, and who, in the end, thought of herself as occupying an inferior position with reference to her lord. On the other hand, Abraham himself has also appeared in a rather unfavorable light and regarded as complying without protest to the unfair demands of a jealous and vindictive woman. Now, without trying to absolve either Sarah or Abraham of guilt, and recognizing the fact that both should have acted more graciously, in the final count the trouble here is not with Abraham and Sarah, but rather with Hagar. According to Sumerian and Babylonian legal practices, familiar alike to Sarah and Abraham, if a mistress gave one of her slaves to her husband and "she has borne children and afterwards that maid has made herself equal with her mistress, because she has borne children, her mistress shall not sell her for money, she shall put a mark upon her and count her among the maidservants." It is suggestive that, when Sarah complained to Abraham regarding Hagar's deportment, his only reply was, "Thy maid is in thy hand; do to her that which is good in thine eyes."[21] In other words, it

[20] Woolley, **Abraham**, p. 45ff.
[21] Genesis xvi. 6.

was the law under which they had been brought up. Sarah was wholly within her rights from a legal standpoint; as a matter of fact she might be regarded as showing a certain amount of mercy in *not* reducing Hagar to slavery. On the other hand, there was another turn to this family squabble in which Sarah demanded, "Cast out this handmaid and her son: for the son of this handmaid shall not be heir with my son, even with Isaac."[22] According to the scripture narrative this ultimatum was very grievous to Abraham and it is clear that he would not have acceded had it not been for divine interposition and command. In the first instance Sarah was properly invoking the law on her side, with Abraham acknowledging her rights and respecting them, but in the second instance she was going counter to the same laws which Abraham continued to respect. Through the selective principle and the plan of redemption continuously pursued by the God of all mercy, Sumerian, Babylonian and tribal practices were put aside according to the purpose of God.

"Only in the light of Hammurabi's Code does the conduct of Abraham towards Hagar become intelligible. Taken by itself the story can only prove a callousness and a lack of justice strangely at variance with the high character which piety assigns to the patriarch. But the case is very different when we regard Abraham not as a free agent but as bound in allegiance to Sumerian law, striving to rule his actions by it; and in every detail of the Old Testament narrative the working of that law is indeed unmistakable. There can be no doubt but that in the nomad tents the life of the patriarch was guided and controlled by principles which Abraham had brought with him from his home in the civilized East."[23]

Finally, the story of Abraham moves forward in a geographical environment perfectly in keeping with conditions now known to have characterized the patriarchal age. No

[22] Genesis xxi. 10.
[23] Woolley, **Abraham,** p. 156f.

late writer or editor could possibly have invented these places investing them with local coloring and actually localizing the places in relation to contiguous territory. For example Shechem, Bethel, Ai, Jerusalem, Hebron and Beersheba—all of which are among the oldest communities in Palestine—every one of them is now known to have existed long prior to the age of Abraham and to have been in the processes of life during his era. But the appearance of Ai in this list provides us with an item which betrays an early source for these historical records. Though an inhabited center in the age of Abraham, Ai was destroyed by Joshua and the children of Israel in 1400 B. C., and never rebuilt.[24] We are asked to believe that a thousand years after this time a ready scribe in Israel knew not only that a town by the name of Ai had existed but actually knew its location—east of Bethel; and that Abraham pitched his tent between the two cities.[25] But one of the most interesting geographical notices is the case of Ur of the Chaldees, the town from which he migrated.[26]

Eupolemus, an Alexandrian historian, preserves for us an item of historical interest which he attributes to the chronicler Berossus who flourished in Babylon during the third century B. C., as follows: "In the city of Kamarina of Babylon, which some call the city of Urie (that is, being interpreted, city of the Chaldaeans), there was born in the thirteenth generation (after the Flood) Abraham, who surpassed all in birth and wisdom." It is clear, of course, that the historian made a bad guess when he interpreted *Kamarina* as meaning the city of the Chaldaeans, for it does not mean that at all, but is the Arabic for *moon*. On the other hand, in assigning Kamarina to Babylon he was geographically correct. A literal interpretation of the phrase would be the moon-city in the vicinity of Babylon, or the moon-city of Babylonia, since there was only one. It is of interest to note here that the Hebrew tradition regarding Ur persisted

[24] Joshua viii. 28.
[25] Genesis xii. 8.
[26] Genesis xi. 31.

in the Biblical narratives in spite of the fact that the city had long ceased to exist, even its location had faded from the memory of man. To say that Abraham came from Ur was just about as definite as saying that he came from Uz. As a consequence when Christian writers of later centuries felt the necessity of more exact knowledge of the geographical setting of these early narratives in Genesis, to recover, for example, the city of Ur of the Chaldees, nobody had the slightest idea where it was, though it was believed that such a city once existed.

In the upland region of Aram-Naharaim, that is, the Aram of the twin rivers, there is a town called Urfa, whose chief distinction lies in the fact that during the Middle Ages it became the capital of the first Christian kingdom. "The similarity between the names Ur and Urfa could not be overlooked by writers whose etymology was of the simplest and most unscientific sort, and actually legend did connect the site with Abraham . . Nor was this all; close to Urfa was Haran, so intimately associated with the beginnings of Hebrew history, the place to which Terah went from Ur, at which Abraham and Jacob lived; for an uncritical age nothing more was needed to confirm the identification, and accordingly for many years 'Ur of the Chaldees' was placed on Biblical maps at the spot where Urfa stands to-day."[27]

But this was an impossible identification, if one cared to respect the Biblical references, for Ur was located in the Chaldees beyond the great river Euphrates and, according to Berossus it was in the region of Babylon. Today, through the accurate work of Taylor, who found cuneiform cylinders of Nabonidus of Babylon commemorating the rebuilding of the Ziggurat of Ur, and through the magnificent recoveries made by Sir Leonard Woolley in connection with the British Museum-University of Pennsylvania expedition from 1922-1934, the student of the Old Testament is shown the actual town where Abraham was born and where he lived for a half century. The recovery of Ur has completly revo-

[27] Woolley, **Abraham**, p. 59f.

lutionized our conceptions of Abraham. He was no Bedouin sheikh camped somewhere along the fringes of the burning Arabian sands but was an urbanite of first-rate culture who caught somehow the gleam of the upward calling and struck out for the free and open spaces of his trek of faith. In Abraham's day Ur of the Chaldees was beyond the river, as the Biblical statement implies; today the majestic ruins of the Sumerian metropolis lie in the midst of desert sands more than ten miles west of the Euphrates. There is no difficulty involving its identification, however, for air photography shows the ancient river-bed running from Al-Ubaid in the north past the western wall of Ur towards the great city of Eridu in the south, thence turning to the great marshes at the head of the Persian Gulf. We cannot go into any description of Abraham's native city except to say that it was a metropolis of approximately 250,000 inhabitants, the chief Babylonian center of moon-god worship and that its museum of antiquities would have shown a civilization that reached its apex exactly one thousand five hundred years before Abraham was born.

"The Old Testament evidences supported by the independent testimony of secular literature, justifies us in holding that there was such a person, that he was an Aramaean or Amorite, the founder and head of a clan that later developed into the Hebrew nation, that he lived originally at Ur in Mesopotamia, that he and his people moved thence into Northern Syria and subsequently into Palestine, and that he lived in about the twentieth century before Christ."[28]

[28] Woolley, Abraham, p. 50. Compare, also, Gadd, The History and Monuments of Ur, p. 180.

(TO BE CONCLUDED IN JANUARY ISSUE)

The Historic Baptist Principle in Race Relations.

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Address at Joint Conference in St. Louis, May, 1936.

What does our Baptist principle, our sense of the inherent worth of every individual, mean in our modern world? What is the mind of Christ with regard to those problems which press in upon us? What would Jesus say to us, for example, with regard to race relationships? Surely our Program Committee has challenged us to do some serious thinking.

I judge that we are all in agreement that only Christ can solve our problems, whether individual or social. The plan of Christ and the motivating power of Christ are essential. Still "we preach Christ crucified, the dynamic of God and the wisdom of God." But to discover the mind of Christ for our problem is not simple. Jesus did not make rules. He did not solve problems. We may almost say He created problems. He threw into the arena of life those essential and dynamic ideals: "Thou shalt love thy neighbor as thyself." "As ye would that men should do to you, do ye even so to them." Then He dared men to live by them. He left it for us, under the guidance of the Holy Spirit, to discover just what it means to love your neighbor as yourself, just what we would have men do for us, if we were in their situation. We must put ourselves in their place. We must have a profound understanding and a quenchless sympathy. Even if the entire population of the United States were Christian and were seeking to solve our problem in accordance with the mind of Christ, we could not expect the solution to spring forth full-orbed. The problem is too intricate, too complex, too delicate, with too many ramifications. Men like Booker T. Washington and John Hope, like Ashby Jones

and J. H. Dillard, must patiently blaze the trail, must toilsomely discover the way out.

The man who has a glib and ready answer to the problem of race relationships has no serious understanding of the problems involved. Here are two races with different heredity, with different backgrounds, with different aptitudes. To say that there should be identity of treatment for the two races is to ignore these differences. Perhaps the family affords the finest analogy for the understanding of human relationships. The mark of a family is unity in diversity, love dealing lovingly with the dissimilarities, the inequalities of the various members of the family. There cannot be identity of treatment. A young mother was devoted to her husband and her four-year-old son. At Christmas time she gave each of them a razor. Not if she was sane. At Christmas time she gave each a kiddie car Not if her love was guided by common sense.

But the fact that the problem is difficult makes it more urgent. It would be unspeakably tragic if there should be on the part of Christians or of those who are not Christians the conviction that this problem was outside the range of Christ's program, or that the church of Christ did not propose to come to grips with the problem and seek to do something definite and constructive with regard to it.

Let us first of all face the situation and acknowledge that, while there are multiplied instances of a most beautiful relationship between individual members of the two races, the white race, with its greater strength, and its control over our political, social and economic life, has not meted out even-handed justice to the colored race. Let us begin with our economic life. Here the Negro skilled laborer of equal ability does not have the same economic opportunity which is enjoyed by the white laborer. Many lines of work are definitely closed against him. Where he is employed he is often discriminated against and must work under conditions that are distinctly inferior to those of the white laborer of equal ability. Unskilled labor is further

discriminated against and the ignorant Negro is often shamefully abused and robbed by those for whom he works. This fact is so well known and this practice so frequent that there is little use in citing particular instances. Probably this economic problem is the most serious and difficult which the Negro faces today.

The facilities which are provided for the general public, whether they are sanitation, schools, parks, etc., provided by the community, or means of transportation and communication provided by public utilities, afford other illustrations of unfair discrimination. Often for first class pay the Negro receives second class accommodations. And the discourtesies and often insults which Negroes receive at the hands of minor employees and minor officials, public and private, are such as to make the better class of Negroes avoid as much as possible the use of those facilities, lest they be subjected to these indignities. A Negro pastor of culture and refinement in a city where I formerly lived told me that his wife had altogether ceased using the street cars because of the insolence toward her of many of the street car conductors in that city. That this is not universally true both he and I cheerfully acknowledge.

And when the Negro, smarting under a sense of the injustice he has received either in the matter of employment or of public facilities, thinks of turning to the courts of law, that ultimate citadel of democracy, he is estopped by the conviction that here he can not always be sure of fair treatment, that sometimes he will be ignored, often he will be ridiculed, and that his chances of securing proper redress are so slim that he does not care to hazard the appeal to the court. This is especially true in the lower courts with which he has most frequent contact. And when because of these grievances he appeals to the court of public opinion, he finds the community at large either complacent or indifferent. This indictment does not apply to any one locality or section of our country and can be easily substantiated wherever Negroes live in any large numbers.

It would not be fair, however, to attribute this situation wholly to race prejudice. Parallel with it are the treatment of the share cropper by the landowner, the treatment of the unskilled foreign laborer by his employer, and the willingness of those who can do it to put the burdens of labor on the backs of little children who work under health-breaking conditions in mine and factory. Each of these is an illustration of the tendency of the strong to trespass upon the rights of the weak. It will take place wherever public opinion will tolerate it. It can only be counteracted when those who believe in Jesus' way of living can instill into the conscience of the community the conviction that we that are strong ought to bear the infirmities of the weak and not to please ourselves.

One can readily understand how a sense of injustice, and of impotence in the face of unfair treatment, will rankle in the heart of those who must live under these conditions. To suffer indignity and ill treatment, to know that there is no remedy, no court of appeal, is to live under conditions where resentment is almost inevitable, a resentment which is not less bitter because it must often be silent and suppressed.

Now let us consider that the remedy for these conditions is not to be found in legislation or in agitation, but rather in attitude. You recall that notable word of the great philosopher, Emmanuel Kant: "In all the world there is nothing really good but good will." If each of us of both races will, even in adverse conditions and in spite of all temptation to the contrary, hold steadily the attitude of good will toward members of the other race, seeking ever to make our good will intelligent and active, we will have gone a long way toward the ultimate solution of our race problem. For good will is gloriously contagious, and that attitude can easily be a permeating leaven of friendliness. The greatest Christian service that the races can do for one another and for themselves is to substitute the attitude of friendliness for the attitude of antagonism, to stretch to-

ward one another hands of helpfulness, instead of fists of malice.

Now the works of antagonism are manifest, which are these: hatred, censure, bitterness. These grow fat as they feed upon wrongs that are real or magnified or imaginary, until they have created a condition in which reasonable and helpful relationships are impossible. One of the worst features of the attitude of antagonism is the tendency to take the isolated act of an individual or a small group and treat it as typical of the entire race. Something happens, trivial or tragic, and we say: "Ain't that just like a nigger?" or "What can you expect from white folks?" and we have permitted that one act, which is by no means typical of the race, or a true interpretation of its spirit, to blind us to unnumbered evidences of integrity, of helpfulness and of good will which mark the relation of the two races.

It is not outward acts or social differences that are the greatest stumbling block in the way of right race relationships. It is the spirit of antagonism, with all the ugly breed it generates.

On the other hand is the attitude of friendliness, bringing in its wake the spirit of appreciation, of sympathy and of co-operation. And surely, if one cares to look, there is ample justification for such an attitude. Does your attitude of friendliness urge you to cultivate the spirit of appreciation? I bring to your remembrance some outstanding characteristics of the Negro people:

First of all, their spirit of courage and cheerfulness under the most adverse conditions. Hungry sometimes, mistreated often, poorly housed, and poorly clothed, carrying their full share of the load of hard work, they keep stout hearts and with songs and laughter triumph over the trials of their lot.

Second, the spirit of fidelity and loyalty with which the Negro keeps true to the trust imposed in him. There is time to quote only two sentences from the eloquent eulogy of Henry Grady: "History has no parallel to the faith kept

by the Negro during the war." "And when the slave held that charge sacred through storm and temptation he gave new meaning to faith and loyalty." That same spirit still lives and the evidences of it are abundant. It is seen in our homes and our places of business. It has been proved when the Negro has been called to the colors in time of war. It is evident to-day when the Negro has scorned the red flag of revolution and has evinced a practically unanimous loyalty to the government of the United States.

Third, a refusal to be daunted by difficulty and a steady advance which James Bryce has said was more rapid than was ever shown by any other group in an equal length of time. I would not burden you with figures. I remind you, however, that in the sixty-four years from 1866 to 1930 the number of homes owned by Negroes increased from 12,000 to 750,000, the number of farms operated from 20,000 to 1,000,000, and the wealth accumulated from 20 million to two billion, six hundred millions, or a gain of 13,000 percent.

I remind you, also, that in 1866 ninety percent of the Negroes in the United States could neither read nor write. That percentage of illiteracy dropped to seventy percent in 1880, to forty-five percent in 1900 and to 16.3 percent in 1930.

I went last fall to visit Tuskegee Institute. Founded by an ex-slave without a dollar, manned and managed wholly by Negroes, now directed by its third Negro President, it has grown to an institution of 120 buildings, with a faculty of 200 and 2,000 students. That one institution is a notable evidence of the undaunted courage and the resolution to achieve which marks this remarkable people.

And names like Daniel Hale Williams, in medicine; William DeBerry, in church work; George Washington Carver, in science; Paul Lawrence Dunbar, in literature; and Roland Hayes, in music, are a brilliant galaxy in the diadem of any people. If any one with the spirit of friendliness is seeking for that which is worthy to be praised, he has no difficulty in finding it in the record of the Negro.

The attitude of friendliness leads to sympathy—the desire and the ability to put one's self in the other fellow's place, to understand his situation, to get his point of view, to help him with his problems. It leads also to co-operation —the desire and the ability to work together at our common problems.

It was out of this attitude of friendliness that the Interracial Commission was born, an organization which affords the most hopeful method of approach to the race question. In our present set-up those in places of leadership in the white race normally come in contact with the servant class of the colored race and those in places of leadership of the colored race come in contact with the minor officials and employees of the white race, so that there is little opportunity for contact between the leadership of the two races. This lack of contact is a real cause of much racial maladjustment and misunderstanding. But the Interracial Commission, without publicity and with the minimum of organization, asks a small group of men and women of the two races in a given community who are leaders, who are intelligent, who are fair minded, who have the attitude of friendliness, to sit down together, that with the utmost freedom and frankness they may discuss the difficulties, the grievances, the misunderstandings, the desires, that arise out of the fact that two races live side by side. Out of such a meeting they come to a sympathetic understanding and an ability to help one another. Out of such meetings it becomes possible for the leadership of the two races, both jointly and in their dealing with their own group, to work toward the minimizing of misunderstanding and friction, the eradication of causes of bitterness and resentment, and the creation of the attitude of friendliness toward one another throughout the rank and file of both races.

Love will find the way and if we are willing to maintain steadfastly the attitude of friendliness, by this or some similar method the two great races will discover the fine art of living together as good neighbors.

Let us recognize also the necessity of an adequate number of intelligent, trained, sane Christian leaders of their own race to guide this rapidly advancing people. There are many noble examples among them of the sort of leadership needed, but the supply is too limited. Fortunately their preachers have been and could still continue to be their natural leaders. The Negro race is notably responsive to the appeal of Christian ideals. If their teachers and their preachers were adequately trained Christian leaders, the Negro race as a whole would turn a deaf ear to subversive teaching and would respond to the moral and spiritual ideals of those who had been with Jesus and learned of Him. Here the white race, with its superior educational and financial resources, can well lend a helping hand.

Specifically this is the task of the Baptists of America. Negroes are predominantly Baptists. (They have a saying: "If a colored man ain't a Baptist, some white man done been tampering with him.") Five-eighths of the total Negro church membership is in Baptist churches. The Methodists come second, with about one-third as many church members as Baptists have. So that the white Baptists have the inescapable responsibility and the challenging privilege of helping to provide for our colored brethren the proper and necessary opportunities for adequately training teachers and preachers who will know how to minister wisely to their own people in the things of Christ. There is romance about mission work in Africa. We ought to carry forward that great undertaking and I should be the last to say one word which would retard the evangelization of the Dark Continent. But I should regard the development of the Negro churches of America as the shortest route to the conversion of Africa to Christ.

I am aware of the inadequate training of many white ministers. Both in attitude and in ability we often come far short. But we are trying to remedy this condition. We are constantly seeking to raise the level of intelligence and understanding on the part of our ministers. Let there be

no lagging here. But let us at the same time recognize that it is equally desirable that the educational level be raised for our colored ministers and let us stretch forth the helping hand to them, ready to do our full share in the development and education of a competent Negro ministry.

Perhaps the greatest failure of the Baptists of this country is in neglecting this golden opportunity. We seem not to grasp its significance. I believe nothing would contribute so vitally and immediately to happy Christian race relationships as sharing wholeheartedly and worthily with our colored brethren in their problem of training a sufficient number of Christian leaders and giving to their people as a whole sane and competent preachers and teachers.

I could wish that, as one result of this great meeting of Baptists, a joint commission might be formed through which the three Conventions represented on this platform might co-operate in providing such trained Christian leadership. I believe that if the Northern Baptist Convention, which meets tomorrow, would take the lead in the establishment of such a Commission, the National Baptist Convention and the Southern Baptist Convention would gladly join with them.

Expository.

Don't Hide Your Light?

By Professor W. Hersey Davis

Matt. 5:14-16: "Ye are the light of the world. A city that is set on an hill cannot be hid. 15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Common English Version (King James), 1611.

Whatever may be true as to the compilation of the sayings of the Sermon on the Mount, the author of the Matthew's Gospel gave the discourse as a unity and meant it to be so understood. It is marked by unity, progress, and symmetry. In an anlysis, the verses (5:14-16) quoted belong in a division (5:10-19) that may be headed "The Influence of Kingdom-men"—the influence of the character described in the beatitudes.

Addressing his disciples, Jesus said "You are the light of the world." The word "light" is the same word that he used when he said, "I am the light of the world" (John 8:12; cf. John 9:5). "Your are the light," not reflectors, not luminaries that reflect, but light itself. As in verse 13, "You are the salt of the earth," salt is not anything you have or possess or do, but is what you *are*; so "the light" is not anything you may possess or hold in your hand, but what you *are*. So then, in verse 16, "your light" is not something you may hold or not hold or something of which you may make disposition, but is the light you *are*. "Your" in the Greek is a genitive of apposition or description—not possessive. "The light of you" is the light that is you. The common perversion and misinterpretation of verse 16 is probably due to a misunderstanding of the translation in the Common English Version. The position of "so" in the

translation connects it closely with the following "that" with which it is *not* closely connected in the Greek. *"So"* is the first word of the sentence, is emphatic, and refers back to the preceding verses. "So" (houtōs) means *thus, in the manner* just described. "A city set upon a hill cannot be hid;" *so* you are to shine. "Nor do they light a lamp and put it under the bushel, but on the lampstand, and it shines for all in the house;" *so* you are to shine.

"Let shine" is an imperative; it is a translation of the Greek *imperative* (*lampsato*). In early English "let" came to be used simply as a sign of the imperative. "Let" here does not mean "allow" or "permit." The imperative "let shine" does not mean "allow to shine." From a misunderstanding of this imperative and of the reference of "so" has come the erroneous interpretation that we are warned not to hide our light under the bushel. The meaning of verse 16 in the form of a translation is: "Thus the light that you are is to shine before men in order that they may see your good works and glorify your Father who is in heaven."

You are light, and you are to shine like something that *cannot* be hid ("A city set upon a hill cannot be hid"), like a lamp on a lampstand ("Nor do they light a lamp and put it under the bushel, but on the lampstand"). Jesus said that men do *not* hide their light, do *not* put it under a bushel. We warn men not to do what Jesus says men never do! The city did not put itself on the hill, and cannot hide itself in the valley. The lamp did not light itself and did not place itself, and cannot hide itself. The lighted lamp on the stand corresponds to the city on the hill. There is no warning against hiding in either case. We (Christians) are lighted and placed by Him, and we are to shine where he has placed us in order that men may see and glorify the Father. The purpose, "in order that men may see and glorify," is his who gave the command to shine, and is the motive of those who shine. Men will recognize the light as that which comes from the Father, and will glorify him. "Thus the light that you are is to shine."

Lyric Poetry in the Bible.

By H. W. Provence, D.D., Greenville, S. C.

Definitions of poetry are numerous and varied. Professor Connell says, "Poetry is the imaginative representation, through the medium of language, of true grounds for the noble emotions." Watts, in the Encyclopaedia Britannica, says, 'Poetry is the concrete and artistic expression of the human mind in emotional and rhythmical language." Professor Shairp says, "Poetry is the expression in beautiful form and melodious language of the best thoughts and noblest emotions which the spectacle of life awakens in the finest souls." All these definitions, and many others that might be cited, suggest that poetry, the best poetry, includes three elements: the emotional, the imaginative, and the intellectual.

The first characteristic of poetry is emotion. Gordon says: "The living spring of poetry is emotion. This is self-evident of lyrical effusions, which are the 'spontaneous overflow of powerful feelings.' But the other species of poetry are fed at the same fountain. A fresh, strong thought or lofty imagination seizes the sensitive spirit. Or a world of radiant figures is born within him. But before it can emerge as poetry, the whole being must be charged with the heart's own passion; and the deepest and most abiding appeals are always those of heart to heart."

But emotion is not sufficient. The more or less incoherent ravings of a company of Negroes at a revival meeting are filled with emotion, but they are not poetry. Much that goes by the name of poetry is little more than an expression of emotion. Good poetry is characterized also by imagination, which has been defined as "the faculty of forming mental representations of sensible objects independently of the presence of the latter." The term "sensible objects" is, of course, not limited to those objects that can be seen; it includes those that appeal to other senses as well as sight. The function of imagination in poetry is the inven-

tion of images and the composition or association of these images into an imaginative whole, such as we find, for example, in Shelley's beautiful "Ode to the West Wind."

In the greatest poetry there is also a large element of worthy thought, for such poetry must appeal to the intelligence as well as to the feelings and the imagination. Poetry is romantic, or classical, or realistic, according to the predominance of one or another of these three elements.

Since the natural expression of emotion is rhythm, and poetry is essentially emotional, it is not surprising that from the very beginning the language of poetry should be rhythmical. Wood and Grant go so far as to say: 'The essence of poetry is rhythm. At the lowest, poetry is words put in rhythmical form. * * Rhythmical flow suggests emotion, and very early men began using rhythm to express or increase the emotions of situations in life; so that poetry came to be particularly the language of the emotions; of joy and sorrow, of triumph and defeat, of the love of a mother and the tribal pride in a great hero. When the worship of the gods became emotional, then praise and prayer were expressed in poetry." It may be remarked in passing that, according to this criterion, much of our so-called "new poetry" would hardly be judged poetry.

We should not go so far, however, as to say that whatever is rhythmical is poetic; that would be to confuse poetry with verse. The two things are very different, as anyone must be aware who has tried to wade through some of the compositions of Wordsworth. In his highest flights Wordsworth rises to a place among the immortal poets, but much of what he wrote is dull and commonplace verse.

This confusion between poetry and verse is probably the explanation of the fact that so many people have failed to see the poetic element in the Bible, and have therefore missed not only its beauty but its meaning. It is little short of an outrage to interpret a great poem with the slavish literalness of a composition in prose. Yet there are many self-appointed guardians of orthodoxy who are ready to

crucify as a heretic the interpreter who finds anything but literal history in the first chapter of Genesis or the drama of Job.

In expressing the ideas of the people who use it as their own, each great language must be allowed to follow its own laws; and anyone who would appreciate a language in the highest degree must understand those laws. Take the matter of versification, for example. In the languages most familiar to us versification is based upon the number of feet in a line, more properly called a verse, and the composition of these feet.

In Greek and Latin, for example, the fundamental principle of versification is length of syllables, each verse consisting of a certain number of long and short syllables, usually arranged in regular sequence, with occasional variations to avoid monotony.

In German and English, on the other hand, the fundamental principle of versification is accent, or stress of voice, and the length of syllables is a secondary consideration. This may be illustrated from Heine's well known little lyric:

"Du bist wie eine Blume,
So hold, und schoen, und rein;
Ich schau' dich an, und Wehmut
Schleicht mir ins Herz hinein."

Here are four verses with the same rhythm, each containing three accented syllables, and each accented syllable being preceded by an unaccented syllable. A very different movement is found in Browning's famous horseback poem:

"I sprang to the stirrup, and Joris, and he;
I galloped, Dirck galloped, we galloped all three;
'Good speed!' cried the watch, as the gate bolts undrew;
'Speed!' echoed the wall to us galloping through;
Behind shut the postern, the lights sank to rest,
And into the midnight we galloped abreast."

Here the arrangement of accented and unaccented syllables is such that the movement corresponds to the galloping of the horses, and the reader is carried forward as if he himself were riding one of them.

Now when we come to Hebrew poetry, the principle of versification is altogether different from these that have just been illustrated; so different, in fact, that it was not recognized by modern scholars until about the middle of the Eighteenth century, when it was discovered by Bishop Lowth. It is still unknown to the vast majority of Bible readers, who consequently fail to appreciate the movement of Hebrew poetry, and fail to understand many poetical passages in the Bible.

This principle of versification is parallelism, which means, as one has put it, "that the rhythm which we feel as we read lines of poetry is due to a certain balance, and in the case of Hebrew poetry it is the balance of thought contained in the words rather than in the number of syllables." Three forms of parallelism are common, as pointed out by Bishop Lowth:

The first is *synonymous parallelism,* in which the second line repeats in slightly different form the thought of the first line. This is illustrated in Psalm 19:

"The heavens declare the glory of God,
And the firmament showeth his handiwork."

The heavens and the firmament are different terms to express the same idea. Declare means the same thing as show. The glory of God and his handiwork are the same. The Psalmist continues this parallelism:

"Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard."

The King James translators, failing to recognize the poetic parallelism in this third line, inserted the word "where," making it read:

"There is no speech nor language
Where their voice is not heard."

But this misses the Psalmist's meaning, of course. He did not say that the message of the heavens goes everywhere, but that it is not audible. The sun and the stars proclaim the glory of God, but they do not speak to the physical ear; they speak to the soul; and they do not need an audible voice. In the next verse the Psalmist comes to the universality of this message:

"Their line is gone out through all the earth,
And their words to the end of the world."

The second form of parallelism is known as *synthetic parallelism,* in which the second line "builds up the thought of the first, giving an additional thought on the same note." For example:

"As the heart panteth after the water brooks,
So panteth my soul after thee, O God"—(Psalm 42:1).

Here the first line pictures a famished deer, hunting eagerly for the brook where it may quench its thirst, and the second line represents the poet's soul as thirsting in the same way for God.

The third form of parallelism in *antithetic parallelism,* in which the thought of the second line is in direct contrast with that of the first. This appears frequently in Proverbs:

"Reprove not a scoffer, lest he hate thee;
Reprove a wise man, and he will love thee." (9:8).

"A wise son maketh a glad father;
But a foolish son is the heaviness of his mother." (10:1)

Modern scholars recognize a fourth form, *climactic parallelism,* in which the second line "repeats a few words of the first and then adds others, and thus the third and fourth lines may proceed to a climax." For example:

"Jehovah, how are mine adversaries increased!
Many are they that rise up against me.

Many there are that say of my soul,
There is no help for him in God."—(Psam 3:1, 2).

This balance of thought against thought is the fundamental characteristic of Hebrew versification, and the difference between poetry and prose may be illustrated by such a poem as Psalm 105. Beginning at verse eight and omitting every other line, we read:

"He hath remembered his covenant forever, the covenant which he made with Abraham, and confirmed the same unto Jacob for a statute, saying, Unto thee will I give the land of Canaan, when they were but a few men in number. And they went about from nation to nation. He suffered no man to do them wrong; saying, Touch not mine anointed ones."

This is a plain prose narrative, perfectly coherent; but as the Psalmist wrote the narrative it was poetry. Observe the difference:

"He hath remembered his covenant forever,
The word which he commanded to a thousand generations,
The covenant which he made with Abraham,
And his oath unto Isaac,
And confirmed the same unto Jacob for a statute,
To Israel for an everlasting covenant,
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance;
When they were but few in number,
Yea, very few, and sojourners in it.
And they went about from nation to nation,
From one kingdom to another people.
He suffered no man to do them wrong;
Yea, he reproved kings for their sakes,
Saying, Touch not mine anointed ones,
And do my prophets no harm."

Another feature of the rhythm of Hebrew poetry is what has been called strophic structure, in which a poem falls

into clearly marked divisions, somewhat analogous to the stanzas of English poetry, although there is no necessary relation between the length of one strophe and that of another. Along with this is sometimes found the refrain, similar to what we often have in English hymns. The Forty-sixth Psalm, for example, falls into three strophes, each ending with a refrain, although in the process of transmission the refrain after the first strophe has been lost, giving us eleven verses where we should have twelve.

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swellings thereof.
Jehovah of hosts is with us;
The God of Jacob is our refuge."

The general theme of this psalm is that God's presence gives security and peace, no matter what storms may roar. The first strophe refers to natural convulsions and closes with the triumphant refrain. The second strophe refers to the rage of hostile kingdoms:

"There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God will help her, and that right early.
The nations raged, the kingdoms were moved;
He uttered his voice, the earth melted.
Jehovah of hosts is with us;
The God of Jacob is our refuge."

The third strophe calls attention to a recent example of God's power to deliver:

"Come, behold the works of Jehovah,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow and cutteth the spear in sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
Jehovah of hosts is with us;
The God of Jacob is our refuge."

A splendid example of this strophic structure with a refrain is found in Psalms 42 and 43, which evidently belong together as one poem composed of three strophes, each closing with the refrain.

"As the heart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my food day and night,
While they continually say unto me, Where is thy God?
These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him
For the help of his countenance."

The first strophe, as Moulton says, "has nothing but longing memories: how the poet was wont to mingle with the throng, or perhaps lead them in procession to the house of God, with the voice of joy and praise, a multitude keeping holyday. Its struggle towards hopefulness is so unsuccess-

ful that, after the refrain, the second strophe opens with the deepest note of despondency."

"O my God, my soul is cast down within me:
Therefore do I remember thee from the land of the Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterfalls:
All thy waves and thy billows are gone over me.
Yet Jehovah will command his loving kindness in the daytime;
And in the night his song shall be with me,
Even a prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine adversaries reproach me,
While they continually say unto me, Where is thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God, for I shall yet praise him,
Who is the help of my countenance, and my God."

After a mere mention of loving kindness by day and songs by night, the note of lamentation is resumed. In the third strophe, however, the poet appeals to God as the judge of the righteous, and rises to the note of praise and joy.

"Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
For thou art the God of my strength; why hast thou cast me off?
Why go I mourning because of the oppression of the enemy?
Oh, send out thy light and thy truth; let them lead me:
Let them bring me unto thy holy hill,

And to thy tabernacles.
Then will I go unto the altar of God,
Unto God my exceeding joy;
And upon the harp will I praise thee, O God, my God.
Why art thou cast down, O my soul,
And why are thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is the help of my countenance and my God.

Psalm 107 is the finest example of the heightening of lyric effect by the use of a double refrain in each strophe, the first refrain voicing the cry for help, and the second the outburst of praise for the help received. In the first strophe the poet pictures those who wandered in the wilderness in danger of starvation:

"They wandered in the wilderness in a desert way;
They found no city of habitation.
Hungry and thirsty,
Their soul fainted in them.

Then comes the first refrain:

"Then they cried unto Jehovah in their trouble,
And he delivered them out of their distresses."

After this is a statement of how they were led home:

"He led them also by a straight way,
That they might go to a city of habitation."

Then comes the second refrain:

"Oh, that men would praise Jehovah for his loving-kindness,
And for his wonderful works to the children of men!"

The second strophe pictures people in captivity, who called upon God and were delivered. Here also is the double refrain, as in the first.

The third strophe pictures people in sickness, who called upon God and were healed. The same double refrain appears again.

The fourth strophe pictures people in a storm at sea:

"They that go down to the sea in ships,
That do business in great waters;
These see the works of Jehovah,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heavens,
They go down again to the depths;
Their soul melteth away because of trouble.
They reel to and fro,
And stagger like a drunken man,
And are at their wits' end.

Now comes our first refrain again:

"Then they cry unto Jehovah in their trouble,
And he bringeth them out of their distresses."

Then follows an account of their rescue:

"He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven."

Finally for the fourth time comes the triumphant refrain:

"Oh, that men would praise Jehovah for his loving-kindness,
And for his wonderful works to the children of men!"

In the development of Biblical lyrics there are three landmarks: the processional ode, the anthem, and the song of meditation. Of the processional ode we have two magnificent specimens, the song of Moses and Miriam, celebrating the deliverance of Israel at the Red Sea (Ex. 15), and the song of Deborah, celebrating the deliverance from Sisera and his army, (Judges 5). Both are too long to quote here.

Some of the poems of the Bible were intended for responsive or antiphonal singing. Psalm 24 is one of these. To be best understood it should be read in connection with

the account of the removal of the ark to Jerusalem (2 Sam. 6). This was the day when the city of Jerusalem was to be set apart as the home of the ark and the capital of the nation. As the procession nears the city, the people divide into two groups, singing responsively. The first sounds the note of praise:

"The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods."

Then comes a question:
"Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?"

The other group replies:
"He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
This is the generation of them that seek after him,
That seek thy face, even Jacob."

Arriving at the gate of the city, the marching singers cry:

"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of glory will come in."

From within comes the challenge:
"Who is the king of glory?"

The singers outside respond:
"Jehovah strong and mighty,
Jehovah mighty in battle."

But the gates are not opened, for the supreme name of the God of Israel, Jehovah of Hosts, meaning the God of power, the watchword of this occasion, has been intentionally held back for the climax. The call is repeated:

"Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors;
And the King of glory will come in."
Again comes the challenge from within:
"Who is this King of glory?"

And from the procession peals forth the thundering response:

"Jehovah of Hosts,
He is the King of glory."

Wide open swings the gate, the ark of the covenant is brought in, and Jehovah has taken possession of the city forever.

Mention should be made of two prominent characteristics of Hebrew nature illustrated in the lyric poetry of the Bible; it is strongly national and strongly religious. In discussing these one writer has said: "This union of the fervor of patriotism with the fervor of moral aspiration produced a poetry which is to all our English liturgical poetry as a great and sonorous bell to the vague whistle of the wind. It rings to the height of heaven, but it was cast in the bowels of the earth. Therefore it has in all generations moved men as no other poetry has ever moved them. Before our society can hope to produce poetry like this, we must learn to clear our vision and see, as we hardly see at present, what is the true nature of the religious ideal, and how it is related to our common life."

Let us conclude with this statement from Laura Wild: "It is this rare threefold combination of patriotic and social values with high ethical ideals, and both of these with the consciousness of God which has given Hebrew poetry its satisfying and enduring qualities."

Note: This paper is specially indebted to Moulton's "The Literary Study of the Bible."

"Joshua: 'Sermons in Stones'."

(Josh. 4:1-9, 19-24)

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Josh. 4:7: "What is the Meaning of these Stones?"

The history of a land or people may be traced in the stones that lie within its borders. Once on the Allegheny ridges of Maryland our attention was called to the peculiar markings to be found there in abundance. Fossil remains and imprints of sea shells bear adequate proof of the geological fact that the mountains of our eastern seaboard were once covered by the waters of the sea.

The traveller may find another lesson in the ruins of the ancient city of Baalbek in its pleasant, flourishing setting in the valley beyond the Lebanon ranges of Syria. There one gazes upon magnificent temples to Roman deities, stately limestone columns, the courts of the temple indicating the richness of their decoration, with the most delicate carving in patterns of egg and dart, lily, acorn and acanthus leaf on walls, doors, columns, architraves and cornices. There one traces the later influence of Christian occupation, then of Moslem. Back, however, of all these periods can be found in the stones of Baalbek a remote civilization. In one of the temple walls can be seen the three largest quarried stones in the world, each 750 tons in weight. In the quarry close by is still another, weighing 1,000 tons. To have removed it would have required the combined efforts of 44,000 men, it has been estimated. These evidences have provoked fantastic claims for the town's origin, some claiming it was founded before the flood, others ascribing its foundation to Cain, who estabished a city in his wanderings over the world, while other admirers have asserted it was founded by none other than the demon Eshmudi, for no human being could have moved the many heavy stones that have been transported for the erection of their temples.

We must not tarry, however, at the interesting occupation of picking up fossils on the mountain slopes of our own country, or gazing mutely and admiringly upon the works of ancient Orientals. Suffice it to say that the question which arises in our minds, "What is the meaning of these stones?" may fit with equal propriety, so it seems to us, as a key to the interpretation of the book of Joshua.

I. The Memorial Stones out of the Jordan.

The book of Deuteronomy closed with the Israelites in possession of the territory east of the Jordan, their noble leader Moses looking in faith across the river into the unconquered promised land, and selecting a successor in the brave captain, Joshua. Among the first items included in the book of Joshua is the story of the crossing of the Jordan. In some manner the waters of the stream were dammed up at a point considerably above the passage of the tribesmen and their families. Perhaps a landslide occurred at one of the narrow curves in the winding river as has been frequently noted, even down to recent date, so that the water was cut off, and the bed of the river actually exposed (Josh. 3:16).

When the people had crossed safely, Joshua commanded in the name of the Lord that the crossing was to be memorialized by the erection of two heaps of stones. From each tribe one representative was chosen. They went back into the bed of the stream, removed twelve stones to be taken to the place of their encampment in Gilgal, which itself means a "circle of stones," and was to become the first sacred place of the new nation in Canaan; and then set up in the middle of the channel twelve more stones, to be "a memorial unto the children of Israel for ever" (4:7). To the people Joshua said: "When your children shall ask their fathers in time to come, 'What mean these stones?' Then ye shall let your children know, saying, 'Israel came over this Jordan on dry land'" (4:21f). Thus at the very entrance into the land towards which they had been directing

their wandering steps for forty years this new nation was to set up its altar of thanksgiving unto God.

There is an interesting legend that on one occasion the Supreme Being gave a banquet to the Virtues. None was there but they. There were small Virtues, amiable and gracious; and there were the larger, more quiet and notable. All seemed to be having a good time. Presently the Supreme Being noticed two Virtues who did not seem acquainted with each other. Coming up to one, he took her by the hand, and led this beautiful Virtue to where the other lovely one sat. "This," said he, "is Benevolence; and this, Gratitude." They were delighted to meet, the legend declares, for the first time since the creation of the world; but how strange that Benevolence, representing either God or man, should ever be found without the pleasant company of Gratitude!

These two memorial altars of Israel would call to mind for all times the goodness of God to His people in the crossing of the Jordan, and would also point back to his providences along their journey. When they left Egypt, they passed through the Red Sea by a deliverance similar to that of the Jordan passage. When food was lacking, God supplied their needs. When enemies attacked, under the protection of the Almighty they pursued their journey. When plague broke out among the people or defection arose in the ranks, Jehovah, their God, had not utterly cast off His people. Surely it was fitting to give honor unto their Deliverer.

It is not difficult to see how God has repeatedly intervened in strange ways to rescue His people, and to shape the destiny of nations. Surely he

> "Moves in a mysterious way
> His wonders to perform;
> He plants his footsteps in the sea,
> And rides upon the storm" (Cowper).

One can read the record of this on the pages of history. In 1588 the destiny of England and of religious freedom

was determined when the winds of God blew upon the Spanish Armada, and prevented its disastrous descent upon the English coast. In 1672 the Dutch were expecting an immediate attack of their enemies by sea. The people gathered in the churches, and prayed for deliverance. God heard and answered. The enemy was planning to ride in on the tide, and land his forces. That day the tide failed to rise as they had expected. The delay amounted to twelve hours, and the valiant Dutch were able to prepare themselves. Before the enemy could perfect his plans for landing, after the first had gone awry, a storm drove them from the coasts, and Holland was saved. In the latter part of the year 1812 the selfish Napoleon, would-be monarch of the world, leaving behind on the Polish border a force of 100,000, plunged with 500,000 others into the heart of Russia. Moscow fell. The proud ruler felt that all would be at his feet: but God interfered. Fire broke out the next night in Moscow, and laid low the city. The winter came on; and Napoleon attempted to escape. With only 20,000 of the 500,000 who accompanied him did he reach the Polish border, the bodies of the rest left behind frozen in the deep snows of Russia, testimony to the fact that neither men nor nations can flaunt their selfish purposes in the face of Almighty God.

The memorial would furnish a continued impulse to courage, for it would bring to mind that for them man's extremity had always proved God's opportunity. Whenever there had been danger to meet, a brave spirit had been called for. "Be strong and of good courage," is the opening message for Joshua, repeated more than once in the first chapter of the book, and re-echoed in spirit from its beginning of the close.

In dealing with the heathen nations of the land, even with not altogether praiseworthy treatment, Joshua's bravery stands unquestioned. While we do not extol its ruthlessness, we can admire the daring spirit of the leader, and agree with Johnson's statement that "Courage is a quality

so necessary for maintaining virtue, that it is always respected, even when it is associated with vice."

The stones taken from the Jordan would furnish the Israelites with unending reason for gratitude and fresh courage. For like reasons people of more recent generations have gone forth with unswerving confidence in the power of God to help, even though the masses of men were arrayed in opposition.

One thinks of Frederick Charrington, banteringly asked how much he got for wearing the blue ribbon of total abstinence. "That I cannot say," he replied, " but it costs me about £20,000 a year." The son of a rich brewer, he had became convinced of the evil of drink, and had refused to be his father's successor. He became instead a most successful temperance leader, and organized one of the largest mission halls in the world.

Or one thinks of like courage displayed by General Armstrong, friend of the neglected negro of the South in the years after the Civil War, daring to face social and personal hardships in caring for the work established at Hampton Institute in Virginia. Hear his stirring challenge to a friend in the North. "Dear Miss Ludlow: If you care to sail into a good hearty battle, where there is no scratching and pinpricking, but great guns and heavy shot only used, come here. If you like to lend a hand when a good cause is shorthanded, come here."

Or one thinks of the valor of Allen Gardiner and his crew of six men starving to death on Picton Island in the southern part of South America in the year 1851. Toward the end of August, while they waited in vain for the relief ship to bring them sustenance, he wrote: "One and another of our little missionary band is gathered by the Good Shepherd to a better inheritance, and to a higher and more glorious appointment." Some days later in writing farewell letters to his family he said: "If I have a wish for the good of my fellow-men, it is that the Tierra del Fuego mission may be carried on with vigor." When those who came

to rescue the company arrived twenty days after the last penciled words were written, they found on the sides of the cavern, which was his shelter, a hand pointing downwards to the words, "My soul, wait thou still upon God, for my hope is in him."

This is the higher courage, that which links itself with issues of right and wrong in the world, and points back with the same implicit faith in the power of that Great Deliverer whose memorial stones were gathered from the Jordan. That is the spirit with which a modern poet (Maltbie D. Babcock) would summon youth and maturity to face the issues of today.

"Be strong!
We are not here to play—to dream, to drift;
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

"Be strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce.—O shame!
Stand up, speak out, and bravely, in God's name.

"Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

II. The Stones of Jericho.

Not far from Gilgal and its circle of stones is another collection of archaeological interest. It is the ruins of the city of Jericho. Let us look at them for a while. They stand on the plain just a few miles west of the Jordan. Jericho was strongly fortified, but lay immediately in the path of the invader. It was susceptible to attack. We can look now upon those Canaanitish walls, with their sides sloping to prevent battering rams hammering away at them, or people scaling them without great difficulty. In the

ruins we may pick up broken and charred pieces of pottery that date back to the time of Joshua's conquest in 1400 B.C. Here is a pitcher handle, and there part of some large crock. Perhaps this piece may have been part of a bowl from which the spies ate when they were entertained in Rahab's house, we let our minds picture in bold imagination. Today, however, we see but ruins of a city some thirteen acres in area, whose stones are symbolic of the many villages and towns throughout southern and northern Palestine laid low by the might of the forces under this gallant Israelitish general.

In a sense the stones of Jericho symbolize the punishment of a sinful people. Here we cannot press the matter far, because we are unwilling to justify the barbarous treatment shown the inhabitants of Canaan at the hands of the invaders who had come from Egypt and across the Jordan. Yet there are certain things to bear in mind with reference to this campaign, about which there are repeated statements that "they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (6:21). First, we ought not to forget that this occurred around thirty-three centuries ago. We should hardly expect that civilization to have emerged beyond ruthless warfare.

Far more embarrassing to us is the consciousness that in the centuries that have followed there seems to have been but little progress toward more humane treatment of an enemy. Look at the Crusades, carried on for nearly two hundred years. During that time when Christians claimed to be intent on rescuing the sepulcher of our Lord from the Moslems, their cruelty to the representatives of another faith was so marked that missionary work among them has been hindered until this day. When Jerusalem fell into the possession of the Christians in 1099, an eyewitness wrote: "In Solomon's Porch and in the temple our men rode in the vile blood of the Saracens up to the knees of their horses."

Much later than that, even in this very year 1936, there came a telegram from the daughter of the Emperor Haile Selassie with these incriminating words: "For seven days without break the enemy have been bombing the armies and people of my country, including women and children, with terrible gases . . Against this cruel gas we have no protection, no gas masks, nothing. This suffering and torture are beyond description—hundreds of my countrymen screaming and moaning with pain. Many of them are unrecognizable, since the skin has been burned off their faces." This was the treatment of one so-called Christian nation against another; and the pity of it is that there is insufficient reason to think that in the event of war it would be any less deadly and nauseous at the hands of another European power—or of our very own.

The Bible pictures conditions as they were in that day, and indicates ideals for the future. It attributes the victories of the invaders to the favor of God, as nations are ever wont to do. The Bible is a progressive revelation. It is true in the unfolding of God's characteristics, which reach their perfection in the picture of Christ. So it is in reference to war. It would be gross slander of the message of Jesus to associate it with the words of Joshua ascribed to the God of the conquest of Canaan. Developing ideas of religion crowded out the unwarranted massacre of helpless women and children and beasts of the field, and gave in Jesus the ideal of peace and world brotherhood. His followers of the first three centuries won their victories by refusing to fight, and increased in marvelous manner. From Constantine until now it seems that Christianity has followed rather the tactics of the early books of the Old Testament than the vital teachings of the Son of Man. We shall do well to get back to what he taught and practised.

Let the stones of Jericho bring to our minds one other fact, lest we misjudge wholly this invasion. In calling attention to the driving out of the Canaanites they represent the expulsion of an idolatrous, immoral people from the

land. The Israelites were susceptible to many influences about them. They fell frequently before the seductions of the nations they were unable to drive out of the land. Had these nations remained in close relation to them, the struggle for purity of worship and devotion to Jehovah would have been almost foredoomed to failure. Driving out the heathen seemed indispensable for the worship of the one true God.

III. The Stones of Palestine.

May we turn now from the two memorials at Gilgal and in the stream of the Jordan, and the ruins of Jericho, and look upon the limitless stretch of rock-strewn soil of Palestine? There is an Arab story, quaint and humorous, that when God created the world, he placed the rocks in two bags, and gave them to an angel to scatter over the lands. Alas, while he was flying over Palestine, one bag burst, and all the stones rolled out. Any visitor to Palestine is able to appreciate the legend, for there it is not easy to take a step in many places, lest he dash his foot against a stone. Stone fences, found all over the country, serve a threefold purpose: viz., to mark the boundaries of the owner of the soil, to keep the land from washing away during the torrential season, for much of Palestine is hills and valleys, and to clear a spot in which one may carry on farming and gardening operations. Instead of being selected as a land of promise, Palestine would appear to be most unfavorable for a large population. In fact, in the distribution of the territory among the tribes, consideration had often to be taken of the condition of the land to which the people were to be assigned. Here there was lack of wood; here the place was too desert, and springs of water were necessary; and in other instances the barrenness of the land stood out in marked contrast to fertile valleys like Sharon and Esdraelon.

On the other hand, the stones of Palestine bear witness to their share in the development of a hardy race. Had it been easy to obtain a livelihood for their families, comfort and soft living might have soon marked the downfall of this people. Like the stalwart inhabitants of Switzerland or the mountains of our eastern seaboard, these newcomers to Palestine strove to make the desert blossom like the rose, and actually succeeded in the undertaking. In the time of Jesus perhaps some millions were supported on its soil; and today under the direction of the Zionists, who are returning by thousands every year to Palestine, and the British government, whose wise administration is bringing in numerous improvements, prosperity is coming back to the land, for centuries sorely neglected and mistreated at the hands of the Turks.

Throughout this territory the Hebrews erected altars to God, to bear witness to their adherence to him. When the tribes on the eastern side of the Jordan set up what appeared to be an altar that would lead away from the worship of God, and civil war seemed imminent, that collection of stones was dedicated as a witness that there would be no division among them (22:34).

Climbing the rough, stony heights of Gerizim and Ebal, twin mountains in the heart of the land, they set up an altar, and in antiphonal chorus that would sweep down the hill-sides into the valley that sloped between the two mountains solemnly proclaimed the blessings that would come upon those who kept the commands of Jehovah, and the curses that would befall those who were disobedient unto Him (8:30-35). That occurred near the beginning of the conquest of Palestine.

After the country had been subdued, and divided among the twelve tribes, and they had for a short period been able to settle in quiet, Joshua summoned the people again under the shadow of these mountains at the town of Shechem. There Abraham had built an altar under the oak of Moreh, when he came into the land. There Jacob had purchased

a parcel of ground, and had erected his altar. There Joshua called the people to dedicate themselves unto Jehovah. Showing how God had delivered them all along the way, he said that they must break with all idolatrous worship, and serve the one God only, but added, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (24:15). They chose. Although the aged leader did not hesitate to tell them the punishment that would come if they proved disloyal, still they insisted they would follow Jehovah. Upon that statement of theirs Joshua made a covenant with them, wrote it in a book of the law, and set up there under an oak a great stone, which was to be a witness that the nation of Israel had chosen Jehovah as their God.

That was their final worthy choice under Joshua. So there comes to men and to nations the moment of supreme decision. In the early life of our country a great revival was sweeping Princeton. Students were flocking to Christ. Among those deeply moved was a young man of rare physical beauty, charming manners and culture, and brilliant intellect. He was the descendant of a long line of distinguished men and women. The urge to surrender his life stirred within his soul. Notwithstanding, he refused to yield, went out from that university without Christ, became disloyal to himself and a traitor to his country. What might have been the difference if that day at Princeton Aaron Burr had chosen the higher life?

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light." (Lowell)

"Sermons in stones." Surely many may be found in the book of Joshua. To the Jews who are returning to this Promised Land it would be well to pause again in the neighborhood of Gilgal, and ask, "What is the meaning of these stones?" Does the Zionist movement mean to them only an effort to regain a national home, a strife of political and racial features, as the frequent clashes between Arabs and Jews might indicate? May not a visit to that spot and to the places of the altars of old be a perpetual memorial to them of the power of Jehovah? Let them therefore return to the heap of stones set up by Joshua, and give praise unto the Lord who has preserved them through the centuries, and has led many of them back to their national homeland.

For us who are Gentiles there are also lessons in the stones of Palestine. We may pause, and, standing in silent awe in the neighborhood of these memorials connected with the imperishable glory of Hebrew history, find the answer to our question, "What is the meaning of these stones?" Let them call attention to the faith that the God of Israel is our God, too. He who sustained them, and led them on, will guide us further into that Promised Land whose limitless spaces stretch into the dim unknown about the throne of God.

Facing Pastoral Problems.

Capturing Psychology for Christ.

By the Editor, Professor Gaines S. Dobbins

Psychology has been called the oldest and the newest of the sciences. Pillsbury, in his *History of Psychology*, points out that almost as soon as man began to be interested in the "why" of external objects, he also became interested in himself and in other men. "Some of the earliest recorded speculations are concerned with the nature of the mind or soul," Pillsbury says. "Apparently one of the first phenomena to arouse wonderment over what man really is, was death. Death meant a profound change in the life of family and comrades. The fact that the body remained while action and the possibility of communication had ceased, evoked in every race theorizing upon the possibility of the continuation of that life in another sphere. This gave rise to questions about a future existence and whether there was something that might persist after the body was dead, and if so, what it might be like. This led again to the question of how that something might be related to the body during life." Thus we see that psychology from the beginning has had a religious bearing, and to-day we are realizing as never before that psychology may be made one of the most valuable means for dealing with the everyday problems of life.

What is Happening to Our Lives Today?

In a recent book, *Making Life Better*, by Elwood Worcester, one of America's leading consulting psychologists, this expert in the field of human nature, who is at the same time a reverent Christian, tells how during the past years of the "depression" he has gone up and down the country,

visiting most of the larger Eastern and middle Western cities, where he has sat in consultation with innumerable men and women in the effort to save them from mental and physical breakdown. "Never in my experience of a quarter of a century," he declares, "have I encountered so much unhappiness, so many fears and apprehensions and grave depressions. Most of these can be traced to a sense of insecurity and to dread of the future. In addition to this large group, I have met a larger company of men and women who have already experienced what the others only apprehend. These latter have consisted of persons who had already lost their property or their jobs, or who had exhausted their slender savings. They came not only to seek help for insomnia, depression, psychic disorders of every kind, but to discuss the problem of subsistence and of daily bread." Reports for 1935 show that there were approximately 4,000 suicides in the United States. It is now a well-known fact that there are more patients in the mental hospitals of this country, under treatment for nervous and personality disorders, than are in all the general hospitals for the treatment of physical ills. The increase in admissions to institutions for the treatment of the mentally ill has, during the past five years, been unprecedented.

Back of much of these mental ills is the spectre of *fear*. The occasions for reasonable, normal fear have become such as to subject the nervous system to a constant strain, especially in our harrassing, nerve-racking, emotion-arousing rapid transit city life. Dr. Worcester points out that "As long as crimes of violence, banditry, murder as a mere detail of robbery form the daily outstanding features of our newspapers, sensitive and peacable men and women find it difficult to banish the element of horror from their minds. On our thronged streets where automobiles, darting like lightning from every quarter, threaten life and limb incessantly, we live the life of the hunted. Today man is more pursued, more in jeopardy through enginery and steel monsters, than he ever was by giant lizards and sabre-

toothed tigers. Vigilance and apprehension are literally the price of safety. Relax these and you will soon be a corpse or a cripple. So some one has said, 'There are only the quick and the dead.' "

But beyond these detailed causes of fear, as Dr. Worcester points out, a new and almost universal fear has entered into the world from which we find it very difficult to deliver ourselves. It can be expressed, the writer asserts, in one short phrase, *a general sense of apprehension.* "As the whole world of man's livelihood and endeavor has become more vast, interconnected, and complex, the security of the individual is threatened from a thousand sources of which he knows little or nothing and against which he has no way of protecting himself. A new discovery may render valueless a great industry built up by generations of effort, as the cotton industries of New England were nearly destroyed by the invention of artificial silk. Or a business apparently as solid as the Rock of Gibraltar may be swept away by some synthesis of interests against which it is powerless to compete, or undermined and undersold by a system of chain stores. Or some great fluctuation of the money markets of the world which no one seems able to foresee or to guard against, or even to understand after it has happened, may plunge a country from wealth to deepest poverty. We thought that we had learned to safeguard ourselves against such misfortunes, yet no living American can remember so swift a descent as the crash of 1929."

Further evidence need not be adduced to prove that our mental and spiritual welfare is being gravely menaced by the complexes of modern life. Illness growing out of such conditions cannot be treated with the usual assortment of medicine from the laboratory and the drug store. There is deep and imperative need for another kind of treatment, and it is in this field that psychology is beginning to make its greatest contribution.

The Need for a Better Understanding of Ourselves

Some years ago H. A. Overstreet, teacher of Philosophy and Psychology in the College of the City of New York, wrote a book entitled *About Ourselves.* He begins by picturing the first airship flown by the Wright Brothers, which ran along the ground for a few hundred yards, then clumsily rose a few feet off the earth, wobbled, dipped, then crashed to the ground. "Are we human airships not a good deal like that?" Professor Overstreet asks. "If we look about among us so-called normal people, do we find ourselves, one and all, rising strongly, smoothly, triumphantly on our full mental and emotional power, or are not many of us wobbling more or less precariously in the air? We are worrying ourselves about this, or having an inner conflict about that; we are fussy, or irritated, or gloomy, or disappointed, or frustrated, or prejudiced, or ridiculously conceited. Are we not, perhaps,—most of us—in need of a good deal of mental and emotional reshaping?"

"The difficulty with most of us is that we suffer from the familiarity which breeds a dulled awareness. Ourselves we have with us always—and in consequence we know least about ourselves. It is refreshing at times to break in upon this dullness with pictures of ourselves taken from a different angle and with a wider perspective. For by that means the dullness suddenly leaps into unexpected vividness. We are awakened to a different sense of ourselves. Our personal traits are then revealed as determining factors in our lives which are carrying us towards triumph or defeat. It is precisely such a revelatory awakening which the work of the more recent psychology has brought about."

It is this turning of consciousness in upon itself, and the study of the results, that is giving to us new insight into human nature. This new direction in which psychology is moving follows the trail of concrete thinking. Actual persons are minutely studied, case histories are written with meticulous care, and the factors entering into character and

conduct are analyzed, classified, and interpreted much after the fashion of the data of physical science. It is fascinating to contemplate the result, and to consider what may be the outcome in a better understanding of human life in the years that lie ahead. In a new and intriguing sense we are learning the truth of Pope's words, "The proper study of mankind is man."

Shifting from a Mechanical to a Functioning Psychology

For hundreds of years the only psychology we had was a by-product of philosophy. Since the days of the ancients men had delved into such questions as the origin of life, the meaning of death, the relation between mind and body, the search for a unitary substance from which all else is derived, the sources of knowledge, the relation between ideas and reality, the location and function of the various mental faculties, the purpose and power of will, etc. Strange to say, not until the work of Fechner and Wundt, German physicists and psychologists, in the latter half of the nineteenth century, was the inductive method of science applied to the study of the mental life. Wundt proposed a revolutionary approach. Instead of philosophizing about the mind, he undertook a study of the machinery of thinking—the nervous system. He declared that the scientific method in psychology demanded that the investigator proceed "from structure to function." There then began an era of brilliant investigation of the nervous system, including the brain, which so interested students in the neural aspect and bases of mental phenomena that they concluded there is no such thing as "mind," "consciousness," "soul." Instead there is a physical organism which responds to stimulation, and what we have been accustomed to call "thinking" is just one of the ways in which the nervous system responds to a situation of stimulation. Out of this mechanistic conception of mental processes has grown a philosophy of psychology popularly known as *behaviorism*. The doctrine of

behaviorism, according to Ogden (*The Meaning of Psychology*), can be summed up briefly in two statements: "(1) That psychology deals only with what can be observed; (2) That 'consciousness' is a meaningless term." For instance, we ordinarily think of events as being of two kinds: Those which are conscious, or are accompanied by consciousness, as when we hear a noise, or are frightened, or deliberately choose between actions; and those which are not conscious, as in digestion, respiration, glandular secretions, involuntary movements, and the like. The thoroughgoing behaviorists contend that there is no such essential difference, but that what we have been accustomed to call consciousness is just another form of nervous reaction. Watson concludes that consciousness is "a plain assumption, just as unprovable, just as unapproachable, as the old concept of the soul" (*Behaviorism*, p. 5).

For awhile this viewpoint in psychology had wide vogue. More recently it has been almost completely demolished and abandoned. Over against mechanistic psychology has been put dynamic psychology, which recognizes purpose, goal-seeking activities, the foresight of ends and the direction of energy in the achievement of these ends, as the great human distinctive. Roback of Harvard, in his *Behaviorism and Psychology*, does not leave the mechanistic psychologists a leg to stand on. MacDougall, now at Duke University, from a profound study of the original equipment of man, proves that mind cannot be accounted for as an outgrowth of the so-called "instincts." Woodworth, of Columbia University, takes the position that if we are to understand the workings of the mind, we must understand the workings of those who distinctly possess minds: "The Shakespeares and Newtons and Beethovens and Napoleons—the original geniuses in different fields of human activity. Invention, discovery, artistic creation, independent thinking and acting are considered to be the special marks of mentality; it is imperative, accordingly, that we should make some attempt to understand them." The effort to explain a Shakes-

peare or a Beethoven in terms of simple mechanical response of the nervous system to stimulation reduces the whole proposition to absurdity.

In all this the way has been paved for a true functional psychology of religion. "Belief, and religious belief in particular," Professor Roback concludes, "is too complicated a mental situation to be simplified into behavior; and the religious consciousness will not leave our midst as a separate phenomenon, regardless of what formulae are applied to it. I do not mean to infer that either belief or the religious consciousness is an unanalyzable element, but rather that it will not reduce to a non-mental denominator. We may continue speaking, as Leuba does, of religious behavior in the sense of external manifestations of our religious consciousness. This usage, however, by no means implies that what constitutes religion is religious behavior."

The Value of Religion for Mental and Physical Health

William James long ago pointed out that the functional value of religion is the unification of the inner self. Conversion he described as the psychological process of unification of a discordant self which takes the religious form. He evaded the issue as to whether or not the cause of conversion is supernatural, but dealt simply with the fact that "a certain set of religious ideas which inhabited the periphery of the mental field becomes central." That which was once at the focus of consciousness, hence dominant in thought and purpose, is in conversion shifted to the circumference; while the dominant group of ideas which was once in the circumference now takes its place at the focus. Before conversion self-regarding motives are in control. After conversion control passes over to the Christian concept of surrender to the will of God and the service of others.

It is just this need which the modern scientific psychiatrists discovered as being fundamental in mental and per-

sonality disorders. After having analyzed the nature and pointed to certain specific causes of mental diseases, Dr. Arthur E. Noyes, in his recent authoritative medical textbook, *Modern Clinical Psychiatry,* shows how difficult it is to locate specific causes of mental illness. He emphasizes the fact that suddenly acting social and psychological forces are frequently related to the fundamental instinctive and emotional drives which may be of different and often of a contradictory nature. Continuing, he says: "From this point of view we find that the sources of mental disease must to no small extent be sought in the emotional experiences and affect-laden ideas of the individual. Contributing factors may be found in the frustration of hopes, wishes and instinctive drives, in environmental stresses and strains, social injuries, the bitterness of disillusionment, feelings of guilt, injuries to pride or vanity, or to lack of emotional satisfactions. The creation in early life of feeling patterns of fear, guilt, insecurity of inferiority tends to favor the later development of mental disorder. Unhealthy reactions are prolific in their propagation. The result of one faulty method of reaction may become the cause of another. In this way the burdens of adjustment are increased and the measures for meeting them rendered less efficient. A sense of insecurity, for example, may tend to separate a person from his social group. This isolation, in turn, contributes to the development of phantasy; from this it is not a far step to the projection of wishes in the form of hallucinations."

Obviously the supreme need of the mentally ill, whose difficulties are psycho-genic rather than physio-genic, is for some great unifying center which will pull together their disintegrated drives and emotions, give them something to live for, and clear up their confusion as to the meaning and purpose of life. What will do this? The answer at once springs to the lips of the Christian who has passed through the experience: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." When this

peace, in all its unifying and contentment-giving power, floods the soul of one who has been distracted, dissatisfied, insecure and fearful, it brings health giving power both to body and to mind.

Have we not too quickly concluded that our only way of obeying Christ's command to heal the sick is through the establishment of general hospitals where the sick may receive scientific medical care? Unquestionably there is some foundation of fact in the claims of Christian Science, New Thought, Metaphysical Healing, and various other forms of so-called mental healing. The example of Christ and the teachings of the New Testament are ample warrant for his true followers to claim for themselves and for others the healing which comes from the consecration of all of life to Christ, the integration of all of life's forces through wholehearted devotion to the cause of Christ, and the solution of all life's problems by way of faith in and obedience to Christ. The ignoring of these possibilities on the part of modern organized orthodox Christianity is largely responsible for the origin and vogue of the cults which undertake to bring to poor, distraught, mentally sick people whose bodies grow ill under the influence of maladjusted personality, the fruits of Christianity without its roots of faith and knowledge.

Putting Psychology into the Service of Christ

The minister and his associates are not to disparage the work of the trained scientist in dealing with both physical and mental illnesses. Nothing could be much more dangerous nor disastrous than for ministers of religion and Christian laymen to set themselves up as "mental healers," going off almost certainly either into the excesses of fanaticism or the humbuggery of quackery. What this discussion has led to, however, is a realization of the almost untouched possibilities of practical helpfulness to multitudes of people who are not ill enough to seek the services of a psychiatrist

or the care of a mental hospital, but who are disintegrated, discontented, torn by conflicting purposes, full of fears and anxieties, sick at heart and often consequently sick in body. To such people we need to go with the full gospel message, that Christ Jesus can make them whole! We need to learn how to get people to realize their difficulty, face up to it bravely and honestly, and then find in Christ and his way of life full and complete solution of their life problems.

Seldom has there been an age in which has been a greater need for direct, pungent, personal preaching and teaching that bring people into immediate contact with the sources of divine power, strength and courage for life's journey, and the conquest of failure and defeat. Rarely have ministers and other Christian workers had greater opportunity to single out individuals who are making shipwreck of their lives and bring them to the peace and joy which Christ alone can give. The preaching of traditional sermons on abstract subjects must give way to grappling with life's issues in the strength of a present and adequate Christ. Mere visiting to invite people to attend a church service or a Sunday-school class must be abandoned in favor of "Christian case work," in which the needs of an individual will be studied until they are measurably understood, and then the answer to these needs discovered through the fellowship of prayer and Bible study, and the sharing of Christian experience. In all this psychology will help to an understanding of the individual himself, of the nature and the cause of his trouble, of his deep moral and spiritual needs, and of the way in which that need is to be met through the power of Christ under the guidance of the Holy Spirit. Thus we shall have captured psychology for Christ, and put it to work in his service and the service of those whom he came to seek and to save.

Life Factors and Tendencies.

Disastrous Hypocrisy.

Probably in all history the most gigantic hypocrisy is that which the nations of the world are now practicing upon themselves in the matter of peace and war. Every nation professes and proclaims friendly attitude and peaceable plans toward all other nations. The more powerful nations make proposal after proposal for conventions, conferences, treaties and understandings for guaranteeing peace and for reducing the possibilities and prospects of war. No nation trusts the professions of any other or believes that it is secure in the face of the ambitions and interests of other nations. Thus no nation is deceiving any people but its own, and in most cases is not deceiving them.

In actual practice all the major nations are spending more on preparation for probable or possible wars than ever before in history. In this respect the United States leads the van, expending more money annually on war preparation and maintenance of war equipment than any other nation. We are in less danger of being necessarily drawn into any international conflict than any large nation of the world; yet we insist on leading all the rest in the use of our resources for "security" and "preparedness," to be sure to be ready in case some wicked nation should start something requiring us to defend ourselves. So long as we continue to arm our ambitions and implement our fears, and to glory in the determination that no other people shall surpass us in fighting power it is pathetic self-deception or arrant hypocrisy to make repeated denials of any dangerous designs and loud professions of only peaceful intentions.

Every nation insists that it harbors no ill-will, cherishes no dangerous ambitions and constitutes no menace to the peace of the world, while it insists that it is beset by imminent threats and secret schemes of other peoples, against

which simple prudence demands entirely adequate preparation. "Adequate preparation" must necessarily be relative. It means better than that of other nations or combinations of nations. This has to mean progressive and unlimited military equipment. Until we are willing to disarm our spirit, and our national tempers, genuinely, so that we express this disarmament of soul in a lessening of war material we are lacking in any honest conviction or any true determination for peace. Of course any nation would prefer peace. It takes more than that to get it and hold it. There must be a strong will to peace. That will must be grounded in moral conviction. Every nation would prefer to get what it wants without war, without violent opposition by any other people. So long as war is an instrument of national purpose, even a reserve instrument, assured peace is impossible. By treaty the nations renounced war as a means for seeking their ends. By "treaty" yes; in practice no, not one of them. Great Britain made the most honest gesture in that direction, but has now frankly and openly abandoned it.

Unless the "statesmen" of the nations can be converted and become convinced supporters of peace there will be war. A profound conviction is demanded, that will set our feet in the way of peace. And we must always remember, if we will really "seek peace and pursue it," that "peace is sown in righteousness for them that make peace." At present all nations are talking peace while manufacturing war. Blessed be that nation which is willing to start, within its program, an honest movement for world-peace.

The United States Will Continue.

If we believed what the politicians tell us we should be quite hopeless about the future of our country. Whichever way the election shall go we are ruined. If Mr. Roosevelt is re-elected he will continue to pile up debt until inflation will be inevitable and both national credit and private business will be destroyed; the Constitution will continue to be ignored and circumvented; the form of our government will be radically and permanently changed; we shall have either Fascism or Communism, and in all probability a period of civil strife between the forces seeking these two forms of political control. In any case our liberties will be destroyed and we shall be regimented and dominated by irresponsible beaurocracy in Washington. So the opponents of the New Deal tell the country, and tell the world.

Per contra, hear those who glory in the New Deal and the name of the Democratic Party as they tell us that Mr. Landon is the weak puppet of astute, unscrupulous reactionism. That if his party should win economic slavery will be permanently imposed upon the laboring classes, millions of unfortunates, unable to find work, will be left to suffer and die without relief and without sympathy. We shall pass under a tyranny of plutocratic "tories," "predatory pirates," and "economic royalists."

In order to save the dear country and protect the great hosts of noble men and women and the coming generations these patriots and lovers of their fellow citizens and neighbors go out from both camps with vast sums, contributed or appropriated, to arouse us with horrible warnings and terrifying expletives and epithets. The Democrats affect scorn for their "enemies," pour ridicule on their opponents, assume a monopoly of concern for the poor and of the spirit of neighborliness. One minister has left his functions to organize a "Good Neighbor League," membership in which is for those only who see hope for neighborliness

solely in the leadership of one particular man. "Neighborliness" has become the exclusive virtue of one political group, the asset of one political party.

On their part the Republicans are the sole guardians of the Constitution; include all the lovers of Liberty; are the saviours of the American ideal. They are not quite so gifted in the use of epithets or quite so skilled in the hurling of scorn as are the Democrats. At least the Democrats can boast of a larger group of experts, and more distinguished, in their lines, but the Republicans have a few who vie creditably with the Democratic high-ups.

Then there are the noisy minority groups with their candidates and their campaigns to terrify us with the dire consequences of following either set of wreckers and scuttlers of the good ship of State.

Truly a national political campaign is not an inspiring or a reassuring spectacle and experience. It requires faith, poise, a sense of humor and some philosophy to go through such a campaign as that now upon us—and this one is rather meaner than most.

We need not grow too pessimistic. Not all the leaders of either party are vile men, seeking to exalt themselves and a few friends on the ruin and destruction of their fellowmen and their country. The vast majority desire and seek the best for their country. Whichever party shall win the most votes and have the responsibility of the country—and it is a fearful responsibility—will try to do the best for the country. And in any event not all will be ruined or lost. We shall have to try to live, and live together, after November 3, and after next March. Both major candidates are men of large wealth and neither is likely willingly to destroy that wealth or to destroy his fellowmen. The country will live—at least people will live in the country and will have some form of social order. We are in a transition era. We all desire the best. We need the wisdom of history, the favor of God, the devotion of love. With these we need not fear. Why whip the populace into dangerous fury with dishonest campaigns?

When the writer was a small boy, shortly after the election of 1876 and before the scheme had been discovered for preventing Tilden's election by the Electoral College after his selection by the country, and so while the country expected Tilden to be the President, an Ohio friend of my father came to our farm. My father was happy and chafed his republican friend with glorying that now he and his people were to have "our president." At length the Ohio friend asked calmly: "Well, if you have a good president, won't I have a good president, too?" For the first time in the eleven years following the Civil War it came to my father that whoever chose the president he was the president of the whole country and of all the people. From that hour he was emancipated from blind partisanship and sectionalism. The country will live. It will be a good country if Christian men will be Christian citizens. We need to be Christians in a campaign year. We shall have the emphasis of government shifted from protecting property to protecting people, whoever heads the government. The day for putting the emphasis on property is over. How, then, shall we use government in the interest of persons? Shall we seek to provide for the growth of worthy personality, self-reliant, resourceful, responsible; or shall we produce a nations of irresponsible dependents looking to a few supermen to provide for them "security" and opportunity still to be defined in terms of property or provisions? Whoever is elected that is the great problem which faces our "government." We cannot afford to destroy personality while seeking to make persons comfortable. It will profit little if we may all be fed, but lose our souls. This issue will face whoever American citizens may choose to administer our affairs and implement our ideals and theories.

Book Reviews

I. INTRODUCTION AND BIBLICAL

Hebrew Origins. Theophile James Meek, Toronto University. The Haskell Lectures for 1933-34. Harper and Brothers, New York. 220 pages. $2.00.

Indicative of the increasing interest in the field of Hebrew origins and development as reflected in the Scriptures and excavations, is the fact that during the past few months four volumes have appeared under practically the same title as this book, all being based on the results of archaeological discoveries in countries of the Near and Middle West. It is obvious to students of the Old Testament that critical approaches to the Hebrew Scriptures are being greatly modified by the new archaeological materials and that the historicity of the Old Testament stand in far higher estimation amongst first-rank scholars than was once the case. Still, there is no occasion here to place archaeology against criticism, or to contend that archaeology refutes criticism since both are working toward the same end, i. e., to obtain a more sympathetic and exact knowledge of the Hebrew origins and developments as these prepared the way for the coming of Christ. It is altogether probable that the next few years will issue in a far deeper and truer understanding of the backgrounds in which the redemptive movement gradually approached its consummation.

The present volume has for its ideal the utilization of archaeological discoveries in explicating the history and religious growth of the Hebrew people. The author states in his introductory, "In these later days of Old Testament research the older documentary hypothesis is being seriously questioned. I occasionally use the documentary symbols J, E, D, and P, but in no instance have I used an argument

that is dependent upon the documentary hypothesis. I am not committed to any particular point of view, but in these Lectures I have attempted with completely open mind to ascertain the facts of Hebrew origins in so far as these may be revealed in the Hebrew documents themselves and in the excavations." With the latter part of this announcement ringing in his ears the reviewer anticipated another volume similar to those on kindred subjects recently produced by Sir Leonard Woolley, Duncan and others—volumes which have grown out of various excavation projects in Mesopotamia and Palestine and which attempt a fresh presentation of corroborative evidences regarding Hebrew life and thought from the age of the patriarchs through the later era of the Kings of Judah and Israel. It is our judgment that Professor Meek has not placed the Old Testament narratives on the high plane which a large section of current critical opinion assigns them, and, further, that in the matter of excavation he has hardly appraised them in their true values, greatly differing in this respect from the conclusions of some of the ranking archaeologists of the day. The difficulty here, and in other cases just as pronounced, is the failure to recognize the narratives of the Old Testament as reliable historical documents, entirely worthy of our confidence and respect. To approach the whole story of the people of Israel with the explicit statement that "it is fancy, not fact; it is a beautiful epic that was told with enthralling interest, but it is not sober history. In a sense, however, it is history, history idealized and personified. It is tradition, but in tradition there is always much of history,"—with this evaluation of consistent historical documents placed as a foundation for serious and scholarly investigation, one could sense fairly well the outcome of the inquiry. The tendency to approach the Scriptures with mental reservations, to assume a substratum of fact or a kernel of truth which was later embellished with folklore, legend and exaggerated tradition, and which finally lost all connection with reality, is not to take the Scriptures on

their own count and integrity. To assume the substantial correctness of one portion of the Bible and then, by enlightened processes of scientific historical criticism proceed to demolish the remainder as accretion of later ages, is neither scientific, historical, nor critical. It is high time that in all quarters the Old Testament shall be allowed to bear its own testimony to itself and to the movements therein delivered in credible accounts. By doing this one feels instinctively that the views of Hebrew origin, conceptions of God, Priesthood and Monotheism, will be fundamentally unlike the theories and deductions herein set forth. The progressively discredited hypotheses of the Reuss-Graf-Wellhausen school make their appearance now and then in least suspected quarters but constructive criticism increasingly prevails. We strongly recommend the Old Testament for Old Testament studies. J. McKee Adams

The Lamp of Truth. By H. J. Dale. Charles Scribner's Sons, New York. 72 pages. Price 80 cents.

In the author's Foreword the purpose of the present book is set forth: "Recent contacts with young people have impressed me with the strong conviction that much still remains to be done if we are to make the Bible a real and vital force in their lives. Even yet misunderstandings regarding the history and nature of the Bible exist, while the place that it should fill in the everyday life is not as fully appreciated as it should be. It is in a humble attempt to remove some of these difficulties and hindrances, and to awaken a deeper love for God's Word, that this little book has been prepared." Following this we are given five intensely interesting chapters on *A Neglected Bible, How the Bible Came to Us,* the *Literature of the Bible, Biblical Criticism,* and *The Bible: Its Abiding Worth.* The mere enumeration of these chapter divisions is suggestive of the wide variety of material presented, but everything is made to

center on the place which the Bible ought to occupy in Christian thought and in the Christian life. Attractively written, deeply sympathetic, and marked by splendid learning and reverent approach, the book should find ready response on the part of a large audience. It is heartily commended.

J. McKee Adams

Pre-Mosaic Hebrew Religion. (Inductive outlines for students). By Allen H. Godbey, Ph.D. John S. Swift Co. St. Louis, Mo.

New Light on the Old Testament. By Allen H. Godbey, Ph.D. John S. Swift Co. St. Louis, Mo.

In these two books Professor Godbey has made available for technically-minded students of the Old Testament a wealth of material. One wonders how he ever learned so much. His mind is a literal storehouse of new and startling ideas. His method, as revealed in these carefully prepared manuscripts, is thoroughly scientific and just as thoroughly usable.

In order to show a clear idea of the continuity of human history and a larger conception of Providence in history the student is led to make a general survey, in chronological order, of the known factors in the shaping of ancient Palestine. We are especially indebted to this learned scholar for his contribution on the great Minoan culture.

Kyle M. Yates

Israel's Wisdom Literature. By O. S. Rankin. T. & T. Clark. Edinburgh. (Chas. Scribner's Sons, New York). 270 pages. $4.50 net.

For those who are interested in the religious conceptions which Judaism bequeathed to the Gospels and to later Christian thought this author will bring a fresh and helpful contribution. These lectures were delivered in Trinity College, Glasgow.

It is good to know that the scholarly world is called to consider the importance of the wisdom literature and to weigh its values in modern preaching. We are led to consider such teachings as: the value and purpose of human suffering, providence, religious individualism, theories of reward and retribution, the belief in a future life, etc.

From Jesus ben Sirach to the more stately teachings of the Master the subject is unfolded. Hebrew, Egyptian, Greek and Babylonian influences are carefully weighed. One is especially interested in his discussion of certain reasons for the lateness of the development in Israel of a belief in a future life. Even though the Hebrews knew of such a belief among the Egyptians they seemed to resist such an idea. The Sheol conception, the belief in Yahweh as heaven-god, the adonis-myths and the concepts of dying and rising deities all left their influence in the Hebrew idea.

It is a fascinating study for one who is equipped to follow the scholarly treatment through all the pages of the books comprising the Wisdom literature.

KYLE M. YATES

II. THEOLOGICAL, PHILOSOPHICAL AND APOLOGETIC

Present Theological Tendencies. By Edwin Ewart Aubrey, Professor of Christian Theology in the Divinity School of the University of Chicago. Harper & Brothers, New York and London. 1936. 245 pages. $2.00.

Here is in summary form a rather comprehensive objective outline of current tendencies in the theological field. The work is well arranged and well written. It begins with an analysis of the present crisis in culture and Theology's situation in this. Then follow the main tendencies that are seeking to guide in the maze that is today: Modernism; the Dialectical Theology; Neo-Thomism; Naturalism vs. Supernaturalism. It will be recognized at once that these are

the fields of major interest. They are presented in scholarly and thoughtful fashion. The conclusion is a full review outline of the discussions. No better book is now available for introducing a student to current thought in the theological world. I am using it with my class in the Seminary.

W. O. Carver

The Return to Religion. By Henry C. Link, Ph.D., Director of the Psychological Service Center, New York City. The Macmillan Company. New York. 1936. 181 pages. $2.00.

Not every reader would join Professor William Lyon Phelps in pronouncing this "The finest book of practical psychology I have ever read," and adding: "Every American ought to read it." Any reader might be challenged to name anything so good in this field. My attention was drawn to the work by its title and by an abstract of its teaching in *Reader's Digest.*

The author, recognized as a leader in psychological science, after a brilliant record in college and university, had gone after and with the "intellectuals" to discard the religious beliefs and practices of his Christian rearing. He faced personal problems; and the problems of thousands in psychoanalytical work. It began to dawn on him that his successful counsels were the principles of the Christian religion. He followed up this clue and has become profoundly aware that people—all people—need religion, need the God reference for their problems and the God relation for the solution of their problems. By no means an "orthodox" Christian, Dr. Link is a great practical Christian.

More than that, in this book, he becomes a prophet of character, and of character on the only possible foundation, of unselfishness, which in turn must be rooted in responsibility, in love, in service. He is profoundly disturbed over trends in our American life to-day where "the abundant life" is conceived in terms of material goods, idleness and ir-

responsibility. He pleads for the standards of value and of living announced by Jesus and embodied in his life and program.

There will be many to resent his indictments of our present social and political ideas and ideals, but in essense his call is to the only way of true living. The writing is forceful, aphoristic, convincing. Statements of "cases" are numerous and give practical reality and vividness to the development of the theme.

W. O. CARVER

Reason and Revelation. By Edward McCrady, D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1936. 411 pages. Price $3.00.

The title of this book does not indicate clearly the nature of the work. A sub-title describes it as an "Argument for the Truth of Revealed Religion Based Solely upon the Evidences of Science and Philosophy." This tells us something, but not until the table of contents is scanned do we discover that here is another book on Evolution. It is primarily that, and the discovery at first evokes misgivings. But the reader who pushes on into the volume soon finds that, after all, the subject of Evolution has not been exhausted or outmoded, and that Doctor McCrady really has something to say which is profoundly worth saying. It is neither a shallow condemnation of the doctrine of Evolution, nor a pseudo-scientific defense of religion, but a well wrought philosophy of the whole cosmic process.

The author recognizes Evolution, properly defined, as a fact, but contends "that the particular process with which the biologist is especially concerned has its limits; that it is, in fact, only a subordinate phase of a far greater, world-wide movement in which both Creation and Evolution have a rational place." Using the mathematical principle of the Variable and its Limit as a key, he demonstrates that cosmic development is not one continuous, uninterrupted me-

chanical process, but an alternating series of creations and evolutions, with God as the source of all. The emergencies of life and personality are shown to be true creations, motivated necessarily from above, rather than being achieved from below.

Rather striking and sometimes bizarre are the scientific and philosophical arguments for the Incarnation, the Virgin Birth, and the Resurrection. But it is possible to recognize theological truth in the unfamiliar garb of scientific language. The views expressed are at least provocative of thought.

Doctor McCrady, who is Professor of Philosophy at the University of Mississippi, brings a remarkably wide range of knowledge to the support of his thesis. He knows his biology; he is at home in the realm of higher mathematics; he is a philosopher; and he knows (and is not afraid to quote) his Bible. This rare combination of qualities makes it possible for him to write from a point-of-view almost unique. His philosophy is perhaps chargeable (as most philosophies are) with being one-sided, because it is so strongly dominated by the idea of development. But the reader who follows him through these pages will be rewarded.

H. C. GOERNER

The Nature of Religion. By Edward C. Moore, Author of "The New Testament in the Christian Church," "The History of Christian Thought Since Kant," "West and East," "The Spread of Christianity in the Modern World." The Macmillan Company. New York. 1936. 368 pages. Price $2.50.

This volume is a Religious Book Club selection, and the selection is not a mistake, although this reader rather questioned the committee's judgment through half the pages. It is hardly what the title would lead you to look for. What it turns out to be really, is a quiet, soundly reasoned Christian apologetic.

Having reached the age of retirement from his professorship of Christian Morals in Harvard, as Emeritus he is

using his "freer years" 'to orient himself afresh as to the progress of the sciences of nature in our generation.' Much of it reflects the leisurely meditations and reflections of a fine scholar who has surrendered any passion he may have had for persuading men. He describes admirably his work in a brief preface, closing in a paragraph that tells that "the pages cover some aspects of the history of my own mind in the last fifty years. They record changes of opinion." He adds words of contentment and complacency over his life lot and points out some aspects of his equipment for his work.

Some will find here too much the air of tentative presenting of "opinion," missing the really reasoned and secure conviction in the lack of positiveness. We have apologetic, good apologetic, but never any suggestion of propaganda. We may see in it testimony, if we will, but hardly a gospel.

There are four parts. A hundred pages deal with "The Nature of Our Knowledge of Religion," as rational, intuitional, supernatural.

Part II, has the title, "Nature and Manifestation of Religion." It is here that the student of religion will need to adjust himself. He will be surprised to find the Christian religion alone studied with any fullness, some others being used only slightly. Worship, organization and life are the phases presented. The discussion is sound and useful but somewhat discursive, not to say rambling, and rather condenses Dr. Moore's work in his principal volumes, with which we are familiar. Thus this part is disproportionately long and is least satisfying of them all.

In discussing, in Part III, "The Transcendent," Special Topics are "The Relation of Jesus to God," "The Intuition of Immortality," "God," on none of these does one feel the author really letting himself out, or ever going the length of recording his full faith. On all the topics there is much that is very fine and helpful. His development of the fact and the value of intuition as in Parts II and IV, is especially appreciated by the reviewer, because of his own

unshaken conviction and his method in teaching in this field through many years when it was the fashion to forget Intuition. The discussion of Jesus dwells on the human side but leads up forcefully to the Son of God character, though carefully avoiding any affirmation of deity, indeed rather explicitly stopping short of it The author grounds the hope of immortality in intuition and makes far too little of some sound reasoning. He discredits the belief in the Old Testament even more than do some of the more radical scholars.

The final topic, "Reality and Realization" is the most satisfying and useful section of the book, although holding nothing actually new to one familiar with Lyman, Ladd, Temple or even the sermons of Buttrick. The reasoning is that now so much, and so effectively used, in connection with Truth, Beauty, Goodness, the Holy. One thinks, of course, of Lord Balfour's ability here a generation ago.

The idea of revelation is not at all adequately presented. The author would seem not to admit even so much of inspiration in religion as one must find in physical science if he is to account for its development.

It would be pleasing to give examples of the reverent spirit, the keen insights, the pungent paragraphs, the brilliant sentences and phrases which make most of the reading so delightful and so rewarding.

It is possible to point out slips here and there, some of them surprising. A saying of Paul is called one of Jesus' "noblest phrases" (p. 21); and Paul's quotation from Isaiah is said to be "words of Paul" (p. 275). In general one seems to feel that the author might know his Bible better than he seems to, especially when he uses the Christian religion as his chief, and almost only, source for his subject.

The unquestioned committal (pp. 110-112) to the theory of the social origin of religious manifestations is in conflict with reason and especially with Dr. Moore's own handling of the subject in later pages.

Arians appear as Aryans on p. 180; and the statement on p. 223 that the Doshisha is "now one of the national universities" of Japan will be misleading to such as do not know the facts.

But enough of calling attention to incidental blemishes. Let me emphasize that here is a noble, illuminating, guiding discussion in the range of any intelligent reader. It will not take him all the way he would go. That is not the business of a guide. It will point the way to paths that the honest seeker is invited to try out, ways that have proved good for the writer and may well guide the reader's feet to the goal of peaceful confidence in God and in man's possible relation to him.

W. O. Carver

The Freedom of Man. By Arthur H. Compton. New Haven, Yale University Press. 1936. 153 pages. $2.00.

I have never been one of those who rush ecstatically to exploit the witness to faith by any prominent scientist. I rejoice in any scientist who finds time and occasion to interest himself in the wider aspects of his humanity and to relate his scientific methods and findings to his experiences as a son of man and a son of God. No man of this generation has done this more than Professor Compton, or more usefully. His standing as a scientist is universally known and attested by a Nobel Prize award in 1927. His interest in religion and philosophy is almost as well known. Any father might covet the dedication: "To my Father, philosopher and friend, who for many years has taught his students, myself among them, the way toward a rational and satisfying Christian philosophy, which he has found for himself by careful study, constructive imagination, and keen appreciation, of the values of life."

This dedication, if carefully attended to, reveals the character, ideals and methods of the author. Now having found for himself, "a rational and satisfying Christian phil-

osophy," it is only natural that he is called upon to share it with others, setting their feet, too, in the way of rational peace in a vast world.

The five lectures here constitute essentially the *Terry Lectures* in Yale University, in 1931, the material used in other lectureships and finally as the Lond Foundation Lectures at the University of Michigan in 1935. The topics are: "Freedom Versus Law"; "What Determines our Actions?"; "Intelligence in the World of Nature"; "Man's Place in God's World"; "Death, or Life Eternal?"

To any of his scientific colleagues who "wonder how a man who is busily engaged in scientific research can afford time to try to relate his findings to other fields of human interest," his answer is, with Eddington and others, that "science represents only one aspect of human experience"; and that he considers it "the scientist's clear duty to the society which makes possible his investigations to report his findings to that society in a form that can be understood, together with an effort to show their import in so far as they would seem to affect human life." That is a fine and worthy ideal which, adopted by all scientists, would do away with much of "the struggle of truth with religion."

Here is a book of first class importance, for substance, and done mechanically in most attractive and easily read form.

W. O. Carver

The Church and its Teaching Today. By William Temple, Archbishop of New York. The Macmillan Company. New York. 1935. 49 pages. $1.00.

Two lectures by the Archbishop of York at Harvard last winter on the William Belden Noble Foundation. The first outlines "The Nature and Task of the Christian Church"; the second outlines "Christian Theology and Modern Thought." Both are, of necessity, very summary. They represent condensations of much thought by one of the foremost Christian thinkers of our day.

The church is, in its nature, a Body of Worship; and in its task a Body of Work, the ceaseless task of seeking the Kingdom of God, not primarily as "a sociological millennium but spiritual redemption."

The outline of Theology and Modern Thought and the function of Theology in relation to Modern Thought is especially satisfying, as a bare outline pointing a clue.

W. O. Carver

III. MISSIONS AND HISTORY

The Making of a Pioneer. Percy Mather, of Central Asia. By Mildred Cable and Francesca French. Frederick A. Stokes Company. New York. 1936. 288 pages. Price, presumably $2.00.

In a notice of "A Desert Journal," I have previously introduced these gifted authors to my readers. In the present work they appear chiefly as editors—very skillful editors, I must add. They tell the story of his early life and preparation for his life work in some seventy pages, and they tell the story, very briefly, of his last few days. For the main story of Mather's work as a missionary of the China Inland Mission they permit him to tell his own story and reveal his soul and his character in his letters. The whole is so well done that I followed it through word for word to the very end, as I had not purposed doing.

Who then was Percy Mather? A man of Scottish and Irish origin and English upbringing who felt the hand of God upon him for service under the China Inland Mission; then in China heard in his soul the call to the highlands of Turkistan, and responded with heroic but simple surrender and devotion to the limit. He proved to be a true pioneer and a great literary worker, at least in volume and variety of Central Asian languages for which he constructed grammars and dictionaries. Of the quality of his work I have

no means of judging. He gave himself for toward twenty-five strenuous years of hard sacrificial service, with but one furlough visit to his beloved Fleetwood seaside home, and died prematurely in Urmuchi, homesick and exhausted but faithful to the brave end.

That is enough to give us a great human interest story. The primitive conditions of upland interior Asia are made very real and its peoples live before us. The work is a fine study of pioneer missionary work and of missionary method. It is especially valuable for showing the way of a missionary to the heart of the non-Christian. Mather definitely decided that for such a task as his the celibate missionary is necessary and the conviction of God's call and the experience of his living sufficient grace sustained him in fine spirit through all his years.

It is wholesome reading, valuable study, and with good pictures and appropriate map is intelligently attractive.

W. O. Carver

The Renaissance. By F. Funck-Brentano. The Macmillan Co. 1936. 320 pages. Price $2.50.

This new volume is quite interesting, provided the reader knows the broader outlines of the whole great movement that goes by the name of Renaissance. This is more a series of events than a coherent history of the Renaissance, and many of these events have a relatively small connection with the entire movement. There seems to be undue emphasis throughout on "names and places," out of proportion to their historical value.

One feels that there is exhibited a keener memory than insight; more liberality than breadth, and greater latitudinarianism than sympathy. There is often poetic profusion in describing anything French, and, at times, almost a patronizing attitude to things Italian, except that some of the vilest of popes are justified or excused when not extolled.

The chapter on "Erasmus" is the best, perhaps, with that on "Catherine de Medici" as a close second. The chapter on the "Reformation" either should have been omitted or reconceived and rewritten. The book evinces wide reading, even research, without much reasoning. There is neither bibliography nor footnotes. One can scarcely hope that this volume will add much to the rich literature already available on the subject of the Renaissance.

F. M. Powell

Missions Tomorrow. By Kenneth Scott Latourette, Professor of Missions and Oriental History, Yale University. Harper & Brothers. New York. 1936. 220 pages. Price $2.00.

Many of my readers will be glad to have for further study the volume of the Norton Lectures of last March. Dr. Latourette used the materials of this study also for courses of lectures at Princeton and Union seminaries.

A number of volumes have been published in the last five years criticising, evaluating and proposing modifications in the missionary enterprise of Christians. No man among us is more competent, by reason of knowledge, experience and responsibility, than Dr. Latourette to guide fair and full study of this great matter. In these lectures he has given us his best. Hence a volume for all who are desirous of thinking through Christian Missions at a time of epochal transition in Missions as in all constructive movements.

In the five chapters Dr. Latourette outlines the forces that made "the day which is closing" and gives "A Survey of the Missionary Enterprise" in that closing day. He then outlines "Forces and Movements which are making a New Day." He emphasizes "The Need For Missions in the New Day" and closes with presenting "The Program of Missions in the New Day."

While this volume is the work of a convinced missionary believer and advocate, it is no blind or partisan piece of

propaganda. It is the work of a student and scholar, a historian and an authority in missionary principles and practice. All this is attested by the selection of this volume by the Religious Book of the Month Club.

W. O. CARVER

The Story of the American Negro. By Ira Corrine Brown. The Friendship Press, 1936. 208 pages. Price $1.00; paper, 60 cents.

This is the book for which one has waited for a long time. Miss Brown has done a superb piece of history in brief compass and with engaging style. It is not only delightful reading, it is discriminating material of the highest type, so fascinatingly presented that one almost forgets the endless toil, detail and drudgery that the author "worked through" to give us these priceless nuggets and "polished shafts." It is seldom that one can be found who has the ability, the sympathy, the courage, the patience and the opportunity to make a real study of the American Negro. Miss Brown combines in a unique way those positive qualities, plus an absence of prejudice, pro or con, that fit her admirably for the hard task she undertook and has done so well.

The author possesses that peculiar charm in presentation that will cause one to "take it and like it" even though the truth runs directly counter to one's superficial prejudices—all prejudice is superficial! Almost every American has a more or less hazy or cynical opinion about the Negro; very few of them have any quantity of unbiased history. Without pretension Miss Brown supplies a much needed fact-basis upon which to draw conclusions and without prejudice gives the evidence to prove that the American people as a whole—North and South—stand condemned before any bar of right, righteousness and decency. A brief paragraph from the author's "Foreword" is so fitting that one lets it speak:

"This book is not another study of the race problem as such. It is rather a simple, chronological story of the Negro as the chief figure in one of the most dramatic migrations and adjustments made by any people in human history. The twelve million American Negroes of today are not Africans they are a new people who, in custom and temperament and even in physical features, have been modified and changed by their life in the New World. They, in turn, in no small measure have molded and influenced the total life and history of the American people of which they are a part. It is, therefore, as interesting and significant human beings, neither better nor worse than other folk of like opportunities, that I have tried to present American Negroes in these pages."

One believes that this book should become a "household possession" throughout the land. As it becomes more widely read and studied, one feels that a new day will dawn for all Americans, the Negro as well as, and on the same human and Christian basis as, all the rest of us.

F. M. Powell

The Story of the University of Shanghai. By Francis Johnstone White.

Among the first half dozen Christian institutions for education in China, Shanghai University would be included by any informed person and would usually be named among the first three. It owes its origination to both Northern and Southern Baptists who have continued to co-operate in its support and direction. It is now by control and by support strongly Chinese.

It has made an important contribution to the new order in China, and this influence grows. The outline of its history from 1906 to 1934 is here told by Doctor White who was its President from 1911 to 1928, and associated with President Liu until illness compelled his return to America

a little more than a year ago. Besides an arranged running summary of the history the book is supplied with numerous photograph reproductions. The personal element bulks large. It is published in China and may be had from the University or from either of the sustaining Boards, Richmond or New York. W. O. CARVER

FOR A NEW ORDER IN AFRICA

Consider Africa. By Basil Mathews. Friendship Press, (for Missionary Education Movement). New York. 1936. 181 pages. Cloth, $1.00; paper, 60 cents.

Congo Crosses. A Study of Congo Womanhood. By Julia Lake Kellersberger. Boston. 1936. Central Committee of the United Study of Foreign Missions. 221 pages. Cloth, $1.00; paper 50 cents.

Foreign Mission study courses for this season turn to Africa. Here are two truly notable books for such study.

There are thousands ready to respond to an invitation at any time to "consider" any subject under the lead of Basil Mathews. There is no better or more favorably known leader for study of any subject from the standpoint of interest in worldwide Christianity. Clear of insight, comprehensive in knowledge, universal in sympathy, passionately devoted to a new world order, gifted in writing, Mathews has produced many good books. He draws a vivid outline of the Africa that is and the Africa that is emerging under the stimulus of humane and Christian influences on the *forces* that are moving the Negro into a new world.

Confining her attention to one region and centering her emphasis on womanhood, Mrs. Kellersberger thrills while she instructs. For the thorough student she brings no new facts, but she compels even his profound interest and gives him a fresh sense of conditions, needs, values, promise. A new writer, a one term missionary, the author reveals rare gifts as writer and interpreter. Here is a surpassingly fine book.

At the last moment come two other good study books:

Out of Africa. By Emory Ross. Friendship Press. New York. 1935. 215 pages. $1.00 and 60 cents.

Covers the field in sprightly, engaging fashion. Dr. Ross has had a varied experience as missionary, in several regions; as missionary student and investigator; as member and official in important conferences in, and about, Africa; and as official in missionary organizations in America.

While hardly so comprehensive or scientific as Mathews' work, this one is quite as readable and is filled with the features essential to a good general understanding of the conditions which modern Christian work has met in Africa; of changes going on; of missionary progress; of the methods for producing a better "African Church of Tomorrow."

African Bridge Builders. Also from the Friendship Press. 168 pages. $1.00 and 60 cents.

A collection of biographical sketches, tales and legends which help to see how Africa is passing over from paganism to civilization, from heathenism to Christianity—if the home churches are faithful. The material has been taken by the Editor, William C. Bell, from the series of volumes "Little Books for Africa." The work is especially for young people but will be enjoyable and profitable for older readers. It is well done.

Christ in the Great Forest. By Felix Faure. Translated from the French by Roy Temple House; with explanatory notes by Jewel Huelster Schwab. 180 pages. $1.00 and 60 cents.

Here is another Friendship Press book, and one distinctive and eminently worthwhile.

The author "is a veteran lay missionary of the Paris Evangelical Missionary Society in French Equatorial Africa. Educated at the Institute National Agronomique de Paris, a school for the preparation of agricultural engineers, he entered the work of missions in 1895, and became a few years later the founder of a remarkable center of agricultural education at Samkita, on the Ogowe River in Gabun. As teacher, agriculturist and evangelist he established a closer contact than any other missionary with the primitive popu-

lation of this part of equatorial Africa. M. Faure is also the author of *Wadha Manduma, Catechumen and Christian; The Devil in the Bush;* and *Obam and His Fetish.*"

In 1927 his health made necessary retirement from service in Africa. He has since "devoted himself to the encouragement of missionary interest in the French churches"; and the presentation of his unique stories right out of African life and thought and out of experience of African workers will fulfill the hope of the Paris Society's Secretary, that they "may speak to the hearts of Christians in America as they have spoken to the hearts of Christians in France." Here one sees the actual problems of becoming Christians in heathen Africa, and of continuing in the Christian way. It is truly a book of missionary method as well as experience.

Here we have presented five fine books for the study of Africa, and no one of them makes another less interesting or less valuable.

With these new books, four of them written especially for this year's study courses, all readers are to be congratulated on the fine fare awaiting them. Teachers and leaders of classes will find rich material here. And these volumes will add to the growing library of superior books on Africa. The first two have a fine small map and Congo Crosses is enriched by many fine pictures.

W. O. Carver

Southern Baptists in World Service. By E. P. Alldredge. Baptist Sunday School Board, Nashville. 1936. 171 pages. Cloth, 60 cents; Paper, 40 cents.

This is one of the new study course books of the Sunday School Board, designed to meet the needs of the expanding work of the Young People's movement. This study is available for respective seals in the Senior B. Y. P. U. or the B. A. U. in a series of ten periods of forty-five minutes each.

The statistical and historical parts are excellent. There is somewhat a plethora of outline, often rather strained, and quite a mixture of "ecclesiology and history" without proper distinction. There seems to be too much of the "proof-text" habit, and especially in regard to Scripture passages about which there is difference of opinion or about which it is clear that they relate to "other things." The author is infinitely more happy in setting forth facts than in setting up outlines in ecclesiology. One believes that the book would be more useful if used for, say one week, i. e., for about five or six class periods: this would eliminate several pages, concerning which equally good and "orthodox" Baptists differ, sincerely as well as reasonably, and at the same time would conserve those parts that richly deserve to live.

F. M. Powell

Forty Happy Years in Japan, 1888-1928. By George P. Pierson and Ida G. Pierson, Missionaries of the Presbyterian Church in the U. S. A. New York. Fleming H. Revell Company. 1936. 130 pages. Price $1.25.

This book is far more and much other than its title would suggest. It is not at all the biographies of the writers except as they appear as bearers of the gospel and factors in the incidents, descriptions and narratives that make up the twenty-one short, racy chapters. I have not read a more "fetching" little book about Japan, nor one which in equal space gives more information in graphic, moving and vital word pictures. The well-informed reader will perhaps learn nothing new; he will probably find living pictures engraved on his memory and Japan will be more real for all readers. It is not so much collaboration as combination. The space is about equally divided between the two writers.

W. O. Carver

IV. EDUCATIONAL AND PRACTICAL

Christian Worship. Studies in its History and Meaning. By members of Mansfield College, Oxford. Edited by Nathaniel Micklem, present Principal of the College. Oxford University Press. 1936. 259 pages. Price $4.50.

Some fifteen years after religious tests were abolished in the University of Oxford, Dr. A. M. Fairbairn came to Oxford and began his teaching in 1886. This book is a part of the "Jubilee Celebration" of the fifty years of signal service rendered by Mansfield College in the realm of both religion and letters. All the contributors to the book have been associated with the college as students or as teachers.

The book is divided into three parts and fifteen chapters. Part I, Biblical Studies. Part II, Historical Studies. Part III, Contemporary Studies. Naturally the studies in each part are historical, and vary in worth and interest with the views, aims and abilities of the various contributors. As would be expected there is some overlapping and repetition, but certainly not enough to preclude a progressive unity and sustained interest throughout. Several of the contributors are "Household names" in the world of-scholarship, and one recalls with pleasure and pride the personal courtesies and fellowship of Dr. J. Vernon Bartlet, along with happy memories of and gratitude to Mansfield as a whole during the sessions of 1923-24. Dr. Bartlet contributes chapter six, and the first chapter of Part II: "Christian worship as reflected in Ancient Liturgies"; this, in many respects is the best chapter in the book Dr. A. E. Garvie has a Chapter on the "Philosophy of Worship" which has rich value. Drs. H. Wheeler Robinson, C. H. Dodd, and James Moffatt have chapters: "The Old Testament Background," "The Sacrament of the Lord's Supper in the New Testament" and "Luther," respectively.

Practically every phase of Christian worship is treated with varying insight and sympathy. The so-called "Sacraments" seem to call for more repetition than any other phase of worship, and, as to be expected, often are treated personally and theologically rather than historically. One will often disagree with the contributors, especially in regard to the "Sacraments" (not a New Testament *term* or interpretation) to 'Luther," "Zwingli" and "Calvin," but one will enjoy every chapter and be repaid richly for every hour of study which this volume will evoke. The contributors have placed us in their debt and the editor has performed a difficult task with grace and success. All hail to the Jubilee celebration of Mansfield College, her present staff and her students and beneficiaries around the globe.

F. M. Powell

The Missionary Education of Young People. By John Irwin. Missionary Education Movement of the United States and Canada. New York. 1935. 182 pages. Price $1.00.

"In writing this book the author has had in mind the need of both individuals and groups. It is hoped that young people and adult counselors will find the volume a manual for constant reference in planning and carrying through a missionary program for the youth of local churches." But it is commended also for "group study" for all occasions.

The author made his plans for the book on the basis of fifteen years of Christian work among young people. It is scientifically thorough and modern in its handling. There are fourteen chapters so accurately and fully described in the three pages of "contents" as to enable one to go at once to the pages needed at the moment. "Questions for Thought and Discussion" come at the close of each chapter, with "Suggested Further Reading."

A fairly full Bibliography lists many important books and no insignificant ones. I wish the Bible had more place in it.

W. O. Carver

The Church Against The World. H. Richard Niebuhr, Associate Professor of Christian Ethics, Yale University; Wilhelm Pauck, Professor of Church History, The Chicago Theological Seminary; Francis Miller, Chairman, The World Student Christian Federation. Willet, Clark & Company, Chicago and New York. 1935. 156 pages. $2.00.

The authors "call upon the church to declare its inherent independence of the state and of the world, and its dependence on God. Their criticism is devastating. The book is a manifesto and, the reader will soon learn, a militant one!"

"The only hope they see for the salvation of the church is a strong reaffirmation of its primary purpose, to witness to and be a revealer of the true and universal Christian faith: that God is not made in man's image, but transcends man just as his purposes for man transcend humanism, nationalism, social welfare, and all the current creeds of the day. The 'social gospel' as the primary concern of the church comes in for a drastic criticism. The task of the church is nothing less than to proclaim a gospel which is timeless and universal—true for all men in all ages and places. If the church contents itself with any lesser task it is doomed as the instrument of God—even though it survive as a human institution."

These extracts from the publishers cover advertisement are fully justified by the contents of the essays and set out the characteristic message of a very timely volume.

That Professors Pauck and Niebuhr have been powerfully influenced by the Gospel according to Barth is very evident. Equally evident is it that they have not blindly followed nor gone all the way with the Barthians. They have joined vigorously in the call for reassertion of the evangelical emphasis on the ethical transcendence of the Personal God, the deep insufficiency of human nature and the necessity for rebirth. The great contention is for Christians and "the church" to hear and to be faithful to their calling to bear witness to God and his grace. Explicity humanism, nationalism and secularism are to be rejected. The first business, always, of the Christian is, not to con-

struct or to reconstruct a social order, but so to witness to God in Christ as to produce the only human material out of which any desirable society can be built.

The work proceeds with great frankness and passionate earnestness. The advocates of "World Culture" as a substitute for Christian Missions are specifically futile and harmful: What began as an attempt to universalize the message of the Protestant churches ends with the degeneration of that message to the level of cross-fertilization between national cultures and to confuse the mission of the Christian church with this, "is in effect to betray the faith of that church."

Professor Dewey, with his primacy in educational and philosophical fields, is regarded as the most powerful influence in the production of an exclusive American nationalistic culture. History, philosophy, social science and theology all play a part in the building up of the searching criticism and revolt which find expression in these powerful papers. W. O. Carver

Realizing Jesus and Other Sermons. By Philip Wendell Crannell, D.D., President Emeritus Kansas City Baptist Theological Seminary, and former Head of Department of Religion, Colorado Woman's College; Author of "Lesson Analyzed," "Crannell's Pocket Lessons," etc. 1936. Western Baptist Publishing Company. Kansas City, Mo. 190 pages. Price $1.00.

From the preaching of a lifetime in "a wide and varied ministry in pastorate, seminary and college chapels, summer schools and assemblies and in the wider service of a teacher, addressing many congregations in many States," Dr. Crannell has selected these fourteen "specimens" and had them printed "as they were preached."

They are all good sermons, original, purposeful, expository, practical. They abound in the religious interest, good sense, surprising freshness, whimsical humor, word play, illustration, and ethical keenness which thousands have

through the years learned to expect from the alert, gifted and earnest author.

The first (title) sermon on *"Realizing Jesus,"* and the closing one on *"The Meaning of the Master's Manhood"* show the center of interest. The subjects are all striking and nearly all reveal at once the author's independent and striking approach, his arresting forms of thought. Take for example, "The Calculus of Paul," from Rom. 8:18; "God's Philosopher's Stone," from Isa. 60:17; "God Almighty's White," from Mark 9:2.

Here are sermons for the plain man, who will read them with ease and understanding as also with challenge and stimulation; for the minister, to whom they will be personally helpful and professionally suggestive.

It is interesting to see this selection from the messages of sixty years in the ministry collected by a man past the forescore years. And the closing sermon was prepared for and delivered to preachers only last Christmas. Like a tree planted by the river Dr. Crannell is still bearing fruit in the fullness of his years. W. O. Carver

The Way of the Orient. By Edward E. Richardson. The Judson Press. Philadelphia. 1935. 103 pages. 40 and 60 cents.

This thin volume which begins as a record of the impressions of a globe-trotter ends as a vigorous vindication of Christian missions. Written in impressionistic, rather than logical (or strictly accurate), style, it contains a variety of sketchy information, geographical, social, and religious. But the chief emphasis is upon comparative religion of a non-technical sort.

The conclusions of this observer may be seen from the following quotations: "Correctness of principle, ideality of conduct, heavenly power are the elements of excellence in religion. The Oriental religions as Hinduism and Buddhism are devoid of these elements and so cannot consistently lay

claim to excellence" (p. 93), "Is a union or cooperation . . . for the propagation of religion possible? The answer is, No. There is no common principle whereby Christianity and Buddhism or Hinduism can unite" (p. 96). "The missionary appeal should be intensified rather than allowed to slacken" (p. 98).

This book will do good service, if placed in the hands of sincere but mistaken critics of missions, or if used by classes in mission study. H. C. GOERNER

Joseph W. Kemp. By his wife. A story of Evangelism and Revival. Marshall, Morgan & Scott. London and Edinburgh. 150 pages. Price $1.00.

The subject of this biography was probably not widely known in the United States, although he was popular in Bible Conference, evangelistic and "prophetic" groups for a few years.

He was of plain Scotch family, soundly converted under circumstances that gave him a permanent turn and passion for the characteristic type of emotional and clear-cut evangelism which was so powerful a factor in religion in the nineteenth and early twentieth centuries. He was gradually led into the ministry and then through a very definite, compelling experience into the Baptist faith.

He won recognition and distinction by a dramatic and highly successful ministry by which a decadent church in Edinburgh was lifted into great prosperity.

Through the influence of Dr. A. C. Dixon he came to succeed the late distinguished Dr. Robert Stuart McArthur at the Calvary Baptist Church in New York City. It was a time of necessary transition in the life of the church, and in the war period.

One gathers that here his ministry was a rather stormy one, although the fact is concealed in the story. After two years Mr. Kemp resigned and undertook an independent,

rather conglomerate church. Two more years saw his health broken and a period of enforced inactivity. Then came a call to Auckland, N. Z., where he came into a notable ministry which flourished until his death in 1933.

The volume offers a good study in Evangelism. Entirely too much space is given to laudatory "testimonials" and generally to glorifying the man. The volume closes with Mr. Kemp's "Presidential Address to the Baptist Union of New Zealand on 'Revivals and Evangelism'."

W. O. Carver

The Apostle to the Chinese Communists. By Daniel Nelson. Board of Foreign Missions of the Norwegian Lutheran Church of America, Minneapolis. 1935. 139 pages. $1.00.

The Dedication arrests attention at once: "To Mother whose husband was killed in China after thirty-six years of missionary service, and whose son was martyred in China in 1932."

The story is told simply, with no literary striving. The author is son and brother of the slain missionaries and himself a missionary. He wrote the account at the request of the Mission Board, while on furlough. The call and work of the father, and his death by a bandit bullet in 1926 are very briefly told, but make an unusual and stirring story. The brother, Bert, was heroic and consecrated. Captured by the communists and held for ransom and as a hostage, for almost two years before being cruelly slain, he suffered unspeakably and witnessed gloriously. His family were never able even to locate his body.

In telling the story the brother gives enough of the political background and conflict to enable a reader to see something of China's condition in the past decade. He closes with a brief chapter on "Communism or Christianity," and calls for "a constructive Christian program that will be more revolutionary than that of the Communists" and

"filled with sacrifice and martyrdom. The diluted form of Christianity which is so prevalent in America to-day is too weak to prescribe as a cure for the problems of China or any other country."

W. O. Carver

The Living Christ. By Will H. Houghton.

Looking Into Life. By Paul M. Thorpe. Published by the Bible Institute Colportage Association. Chicago. Price 75 cents.

In "The Living Christ" Dr. Houghton, president of Moody Bible Institute gives nine interesting and helpful evangelistic messages on vital topics. The sermons on "The Living Christ," "The Disease of Sin," "How Christ Saves Sinners," "Your Permanent Writing," and "What To Do with a Soiled Life" will do much good. The entire volume breathes a spirit of evangelism much needed everywhere.

"Looking Into Life" is divided into three parts: "The Inward Look of Self-Analysis"; "The Outward Look of Self-Adjustment" and "The Upward Look of Self-Abandonment." Whether one would follow the way of the author in all his discussion or not, one has in these chapters a most attractive and suggestive scheme for the Christian message.

J. B. Weatherspoon

Across the Years. By Charles S. Macfarland. Published by the Macmillan Co. Price $2.75.

Biography is always interesting. And autobiography in the hands of a man of Dr. Macfarland's experience and gifts is doubly so. Out of a full and useful, and in many parts exciting life, he gives a dramatic and colorful story. Besides the personal story which has its inspiration and challenge, there is given an insight into the movement of religion in its awakening social interest. Dr. Macfarland was for years the general secretary of the Federal Council of

churches, and if one desires to know the story of its growth and spirit and purpose he can do no better than read this volume. One will also discover it to be a treatise of the social function of religion, the relations between the church and industry, and between church and state.

J. B. WEATHERSPOON

V. MISCELLANEOUS

Bush Aglow. By Richard Ellsworth Day, author of "The Shadow of the Broad Brim." (Spurgeon) Judson Press. 1936. 330 pages. Price $2.00.

In this latest and best life of Dwight L. Moody, Dr. Day, also the author of the best life of Spurgeon, has done, almost the impossible in setting forth so superb a biography, and so soon after the other. Biography—one means real biography—is perhaps the most difficult type of writing. While many attempt it very few are successful. Dr. Day is one in a thousand. He captures and portrays *that something* which distinguishes his production from "just another book." Any one patient and capable enough can assemble and set forth the essential, tangible facts in any great life, but once in a millennium, is one found who possesses sufficient sympathy, insight, charm and discrimination to recapture and make available the *sine qua non* of one who has passed on. This the author has done both in his book on Spurgeon ("The Shadow of the Broad Brim") and "Bush Aglow;" and the more remarkable, that while Spurgeon and Moody were great friends, yet they were utterly unlike and "poles apart" in almost every respect except that each was *God's* man for a special Kingdom task.

Bush Aglow is not at first easy reading, but as one reads on—and every one will who starts—Moody becomes a "Bush Aglow"—really transfigured, for one sees him as the

Spirit-reflected representative of the Glorified Christ; that, he truly was. But best of all, the reader finds himself aglow as he thrills, laughs, weeps, blushes with shame, repents, surges with courage and new resolves. One believes that no Christian can read this matchless book without becoming a *better* Christian, and one doubts the lost could read it through to the end without finding "the life that is in Christ Jesus." Bush Aglow is a classic that will live because it deserves to live.

F. M. Powell

The Mystery of God's Wrath. By D. F. Stamps, Th.D., Baptist Missionary at Yangchow, Kiangsu, China. Zondervan Publishing House, Grand Rapids, Mich. 266 pages. Price $2.00.

Dr. Stamps has produced a large volume dealing with eschatalogical questions with independence, originality, scholarly study and thoroughly evangelical and evangelistic spirit. His volume represents a vast amount of study and no little ingenuity. The "Mystery of God's Wrath" is studied and interpreted as a factor in God's grace, which is the all-inclusive term for God's relation to his world and for all his dealings with it. The Book of the Revelation is the chief field of this work, but many other scriptures are introduced and fitted into the Revelation scheme, with satisfaction to the author even if the reader is sometimes bewildered or even amazed. Like all millennialists, Dr. Stamps is a literalist in his use of the pictorial and poetic language of the Bible and combines scriptures widely separated in time, circumstances and immediate purpose. A given figure or term must have the same meaning in all passages. At the same time, as is inevitable, there is not a little of imagination and of spiritualizing in the combinations effected and the interpretations suggested. There is more of fine modesty as to meanings and interpretations than are sometimes found in similar works.

I make no effort to obscure the fact that my own convictions concerning both the nature and the function of "prophecy," as also of "apocalypse" as a vehicle of "prophecy," are so widely different from those of Dr. Stamps as to make it quite impossible for me to adopt his methods or to accept his results.

His scheme for including so much of the "last things" in the period from 1914 to 1972 seems to me to be supported by a handling of Scripture which I am wholly unable to approve.

It remains true that the book is one of the finest examples of glowing, happy faith, enthusiastic love and devotion to God and Christ Jesus, zealous and sustained evangelistic spirit and challenge. The author never permits his millennial hope and theory to submerge his evangelistic and missionary zeal and loyalty.

While so much arduous labor of this sort seems to me largely misdirected energy, I cannot withhold my praise for the devotion and the spirit with which it has been expended, nor my admiration for the bouyant, happy, reverent optimism and earnestness that mark every stage of the study.

W. O. Carver

John and Betty Stam: Martyrs. By Lee S. Huizinga, M.D., F.R.G.S. Introduction by Will H. Houghton, D.D., President, Moody Bible Institute. Preface by Jacob Stam. Zondervern Publishing House, Grand Rapids, Mich. 1935. New, Enlarged Edition. 95 pages. Cloth, 75 cents; paper, 35 cents.

No single incident has attracted more extensive interest in missionary circles in recent years than the cruel death of these two devoted workers at the hands of Chinese communistic bandits in December, 1934. The romantic was added to the heroic, and especially in the saving of the dear Stam baby who has become a sort of child of all North China Mis-

sions. They were of the China Inland Mission: now they are of all Missions. The story of their experience and witness has been told in many publications. Here we have in permanent form a brief life story by one who knew the Stams from childhood. It is a good story to read and will stir the sacrificial in all believers who read and hear it.

W. O. Carver

"Just One More Story." By John E. Charlton. Published by Revell Company. Price $1.25.

The Whispering Gallery. By Sidney H. Price. Published by T. & T. Clark (through Scribners'). Price $1.00.

Speaking to children effectively is too rare a gift among preachers, and too little cultivated. Here are two books that will supply abundant material for those who are trying to improve their ministry among the little folks. The first is by an American whose other books commend the present volume. The second comes from England and is a rich mine of choice and uplifting themes.

J. B. Weatherspoon

A New Philosophy of Life. William Wemmer. Meador Publishing Company. Boston, Mass. 1935. 66 pages. Price $1.00.

"In one of the darkest hours" of the author's life Omar's Rubayat 'lifted him out of the depths as a living presence'. That "Presence" has remained with him and he feels 'commissioned' to write quatrains parallelling Omar's but setting forth a higher and better philosophy. He sets a philosophy of "Life, Truth, Light, Soul, Mind, Thought, Warmth and Action" all "one and the same," over against the "Trinity of Evil," "fear, doubt and hate," which are all aspects of "Death."

The method is to quote one (usually) or more (occasionally) of Omar's stanzas and to follow with a stanza or stanzas of Wemmer, with his better philosophy. His stanzas do not suffer in form by being placed in comparison with Omar's.

W. O. Carver

Twelve Negro Americans. By Mary Jennes. Published by Friendship Press. Price $1.00.

How much do we know about the real progress of the Negro Americans and the solid contributions which they are making to our life? Here are twelve most interesting sketches of negro men and women whose work in various fields of service has been outstanding. The fields included are those of cooperative business, education, student work, social work, rural improvement, and the city church. Such books as this will serve to break down prejudice and point the way toward racial understanding and cooperation. It is not just to judge any people or race from what we find at the lowest level of culture, character and achievement. Here is a view of the higher levels.

J. B. Weatherspoon

Are You Keeping Up?

Here are some suggestions that will help you to make your reading count. Read again the reviews of these books in this issue and then send in your order to the nearest Baptist Book Store, or The Baptist Sunday School Board. See the other Sunday School Board advertisement for the list of the stores.

PRESENT THEOLOGICAL TENDENCIES. By Edwin E. Aubrey. Harper and Brothers.

No better book is now available for introducing a student to current thought in the theological world.

CONSIDER AFRICA. By Basil Mathews. Friendship Press.

Clear, comprehensive, sympathetic.

CHRIST IN THE GREAT FOREST. By Felix Faure. Friendship Press.

JOHN AND BETTY STAM: MARTYRS. By Lee S. Huizinga. Zondervern Publishing House.

THE FREEDOM OF MAN. By Arthur H. Compton. Yale Univerisity Press.

A book of first class importance.

THE RETURN TO RELIGION. By Henry C. Link. Macmillan.

THE CHURCH AGAINST THE WORLD. By H. R. Niebuhr, W. Pauck and Francis Miller.

You need to read this book.

THE NATURE OF RELIGION. By E. C. Moore, Macmillan.

MISSIONS TOMORROW. By K. S. Latourette. Harper and Brothers.

A great book by a great interpreter of Missions.

THE STORY OF THE AMERICAN NEGRO. By Ira Corrine Brown. The Friendship Press.

A charming presentation of facts that all should know.

BUSH AGLOW. By R. E. Day. Judson Press.

REASON AND REVELATION. By E. McCrady. Wm. B. Eerdmans Publishing Co.

ACROSS THE YEARS. By C. S. Macfarland. Macmillan.

THE LAMP OF TRUTH. By H. J. Dale. Charles Scribner's Sons.

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